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CHRONICLE

The War.—The past week has been marked by more continuous and more bloody fighting in the west than has been the case for some time. Near Nieuport, east of

Ypres, and especially at La Bassée and *Bulletin, Jan. 26, p. m.-Feb. 2, a. m.* Craonne there have been repeated, determined charges and counter-charges, with very heavy losses on both sides. At all of these points the Germans took the offensive. As to results, official reports are so divergent that it is impossible to estimate the actual gains. In the Argonne, however, the Germans seem to have gained a decided victory.

Campaign in the West Near Perthes, and St. Hubert, and at St. Mihiel the French claim to have repulsed all German attacks. In the Vosges and in Upper Alsace the French have endeavored to press forward, but according to German dispatches without success. There are persistent rumors that the Germans are massing troops at La Bassée, at Soissons and in Alsace.

Russia is showing remarkable activity. She has begun a new advance in East Prussia. While holding her lines at Gumbinnen and to the east of the Mazurian lakes, she has pushed two armies forward fur-

Russia ther north. One of them, after having captured Pilkallen, is marching along the south bank of the river Inster, and is promising a speedy investment of Insterburg. Another army is operating on a front of many miles that extends north from the river Inster to a point beyond Tilsit, with Königsberg as its objective. A third army is in northwestern Poland in the vicinity of Thorn, but is not reported to have made any progress during the week. In the Caucasus, Russia has defeated the Turks in a battle

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that took place south of Batum, and claims to have again repulsed the reinforced and reorganized Turkish army that she defeated at Sari-Kamish. In Persia also she has checked the Turkish invasion, and after a victory has forced the Turks to retire toward Tabriz.

The Austrians have resumed a very strong offensive, are still holding Kielce, and at the same time are making vigorous efforts to drive the Russians out of the Carpathians. Both sides claim victories at different points along the line that stretches from Dukla to Wyszkow,

Austria but the advantage seems to be mainly with the Austrians. They have succeeded in capturing the important Uzok Pass with others of less value, and are striving to retake the Dukla Pass, so far, however, without success. They have blocked another drive on Cracow, and have retaliated by a new offensive at Tarnow. In Bukowina they have maintained their positions at Kirlibaba. They have not, however, as yet been able to force the Russians altogether from Hungary, as fighting is reported from the Ung, Latorcza and Szamos valleys.

The Germans are said to be cooperating with the Austrians in all their movements, and to have joined them in stationing large forces along the border of Transylvania, presumably as a check to the extensive warlike preparations that are constantly reported from Ru-

Germany mania. West of Warsaw the Germans have continued their attacks on the Russian lines, and severe engagements are said to have taken place, especially at Borjimow and Goumine, but apparently they have not resulted in any marked advantage.

Under the date of January 21, our State Department made a formal reply to the German note relative to Germany's claim that the exequaturs of the consuls accredited

Our Consuls in Belgium

to the Belgian Government should be regarded as having "expired." While refraining from anything that could imply the admission of legal right to "suspend" the exequaturs on the part of Germany, the American Government recognizes the actual situation, and in so far acquiesces in Germany's demand as to express the hope that if "the United States consular officers" now stationed at Antwerp, Brussels and Liège are objectionable "on personal grounds," our Government "will be notified of such objection." Our reply concedes nothing more than the *de facto* control, and avoids the question of sovereignty.

The case of the *Wilhelmina* has given rise to a good deal of speculation. On January 23, it sailed from New York laden with foodstuffs. It was hoped that she would

The Case of the Wilhelmina

be allowed to proceed to Hamburg unmolested, because her cargo is consigned to the representative of an American firm. From the very first much doubt has been entertained as to the likelihood of her reaching her destination, since many unofficial protests have been made in England against the advisability of permitting American trade to nourish and support the enemies of the Allies. The difficulty has been increased by the recent announcement made by the Federal Council in Berlin of "regulations for the conservation of the food supply." On February 1, the German Government confiscated all foodstuffs, and will hereafter take charge of their distribution. This order, unless an exception were made, would practically nullify the contention that the *Wilhelmina*'s cargo is destined for Americans, since it would inevitably fall into the hands of the German Government. The exception, however, has actually been made, as the German Government through its Ambassador has assured Washington that there is no intention of appropriating foodstuffs imported from the United States. "The German Government," he says in a note to the State Department, "guarantees that it will not interfere with the distribution of such foodstuffs by the American importers to the civilian population exclusively." Great Britain has not yet made known what attitude she will adopt. Whether she will act solely on the expropriation order, or take into account the assurances given to Mr. Bryan, is at present a matter of conjecture.

The efforts to pass the Shipping Bill at Washington have called forth very decided expressions of opinion on the part of England and France. While these countries

The Purchase of German Ships

are not disposed to question the "good will" of our Government, they do question the legality of the sale, on the ground that the vendors are not in good faith, as their object is to avoid the consequences of the war, according to which all their ships are liable to capture. France and England object strenuously to any action which shall deprive them of the advantages they are at present deriving from their control of the sea. They point out that the only ships likely to be purchased

are the Austrian and especially the German ships which are at present interned in American ports, for the freight rates now being charged by neutral ships are so high that they would command a prohibitive price of sale. The Allies therefore seem to be disposed absolutely to prohibit the continuance of the trade of the German ships, even if they be transferred to American registry.

The attitude of France and England on the matter is unmistakable. France officially made her position clear at the beginning of hostilities. She refuses to admit any change in a vessel's status during the war. If a vessel was registered under an enemy's flag when war was declared, it is liable to seizure as long as the war continues, and this in spite of its transfer to a neutral country's registry. Great Britain's position, though taken more recently, is said to have been communicated to the State Department in a note which is equally clear. Great Britain, it is reported, while carefully avoiding any reference to the bill, has signified her intention of regarding the purchase and use of German and Austrian ships for trade as an unneutral act. The text of the note has not been made known, and its existence has been even denied, though not officially, at Washington. The opponents of the bill therefore claim that its passage opens the way to serious disagreement with the Allies should it be followed up in the face of the Allies' protests by actual purchase, and by the attempt to enforce the right we claim to use the ships as we wish. The European Governments, it has been pointed out, are not inclined to make concessions, and interference with our merchantmen is apt to inflame American indignation. The problem our legislators are facing is a serious one.

The *Dacia* sailed for Rotterdam on January 31. The Turks are reported to have begun the invasion of Egypt on a large scale. Measures are being taken to insure the safety of ships which are still

Other Items

allowed to pass through the Canal, although this is the objective of the Turkish efforts. British naval ships have been stationed in the Canal and in its vicinity. The German submarines have begun to attack merchant ships. Three British merchant ships were sunk in the Irish Sea and two off Havre. One of these ships, the *Tokomaru*, was carrying food and clothing from New Zealand for the Belgians.

Austria-Hungary.—In a speech delivered before the National Labor Party by the President of the Hungarian Ministry, Count Tisza, a detailed account is offered of

The Terms of Peace

the results of his famous visit to the German army headquarters. It contains many clear and important statements. In opposition to rumors current in our press he vouches for the fact that perfect unanimity exists among the political leaders of Germany and Austria-Hungary, both in regard to present and to future political issues. Berlin, Vienna and Budapest, he says, are perfectly agreed upon their political program for war and for

peace. The three common conclusions arrived at by this alliance, according to Count Tisza, are thus summarized in *Die Information*:

1. The hope is entertained that within the course of the present year, 1915, all the blessings of an honorable peace will be secured.

2. One of the essentials of the peace agreement will be the creation of a non-political situation which will make the repetition of a world war impossible for a long time to come.

3. We entertain and have no wish whatsoever for foreign conquests, no ambitious plans of reconstruction. We desire the peace of Europe and the independence of the small and great States of Europe.

These three points, therefore, embody the results of the Count's diplomatic visit. They contain a definite program, which does not differ from that put forward by Germany, in as far as it has always strongly repudiated any desire whatsoever of foreign conquest. While decisive, they are at the same time conciliatory, and show that peace is not out of the question. It is evident that there has been no rupture in the cordial agreement between Germany, Austria and Hungary. That Hungary is weary of war and is seeking for terms of peace independently of Germany has been denied very recently by Count Andrássy, and many similar rumors regarding Austria are declared to be false. All three countries have taken or resolved upon elaborate measures to assure a sufficiency of provisions for the emergency of a protracted war.

France.—Although, as is inevitable, there is much suffering in certain sections of the country because of the closing down of particular industries, it would seem

The Country's Finances that the financial condition of the country as a whole is good. In Paris, according to reports, commercial and

banking operations have reached nearly a normal state. On January 28 the Chamber of Deputies adopted a bill increasing the former loan limitation from seven hundred to nine hundred millions of dollars. In his speech, urging the adoption of this change, M. Ribot, Minister of Finance, called attention to the fact, that after six months of war, the expenditures totaled "only" seven hundred and eighty millions of dollars. The magnitude of the conflict, and the great stake at issue, are probably responsible for the Minister's "only." The internal improvements of the country contemplated a year ago, have, of necessity, been largely abandoned, and the school authorities have been cautioned to use the limited funds at their disposal with the utmost economy. "We have confidence in the unlimited resources of the country," said M. Ribot, in the House of Deputies, "and in its will to continue the struggle to the bitter end." Possibly as an offset to the recent ugly rumors of misappropriation of funds by certain public officials, M. Ribot thought it well to remark, that the debt incurred by the country is below the estimate which was made early in August.

Germany.—The seventieth birthday of King Ludwig III was recently celebrated throughout Bavaria, simply

but religiously, as he had desired. Catholic Bavaria, like

A Catholic King and People

Catholic Belgium, has won the admiration of the world for its bravery and loyalty. King Ludwig III is in every sense worthy to rule a people noted alike for their faith, their artistic spirit and their heroism. He has shown himself remarkable, no less for keen intelligence than for strength of will and personal bravery. Holding to high ideals, he is at the same time practical in their execution. His Catholicity is deep and sound, and is manifested on all suitable occasions. He ascended his throne "with eyes fixed in faith upon God." His summons to his people at the outbreak of the war was sent forth by him, to quote his own words, "in quiet earnestness, filled with trust in God and confidence, that we may help to protect that realm which our arms have helped to establish." His letter, written on the present occasion, while tenderly condoling with those in sorrow and suffering, speaks of the satisfaction he feels at beholding "the brave Bavarian army," and of the "assurance of a triumph which will win for us a lasting peace and will make it possible for me again to conduct my land and people onward to still greater economic strength and cultural development. May God protect my dearly loved Bavaria!" His generosity was displayed by an alms of 100,000 marks for those who are suffering from the effects of the war. The example of Belgium and Bavaria must convince all who are not wilfully blind that Catholicity makes for the best citizenship in war and in peace.

Great Britain.—Sir Felix Shuster, a prominent London banker, in a public statement, termed it a "paradox of finance," that at the very time when the world's capital was being squandered in war, "the

Financial Prosperity value of the loanable capital in Lombard Street actually depreciated."

According to Sir Felix, the money now at the disposal of the Government is ample. Fresh loan operations in the coming months seemed improbable, but the market would be only too glad to welcome further issues of Treasury bills. The abundance of money in the market, the eagerness with which approved bills were taken up, and the large amount of banking deposits throughout the country, afforded ample proof of the confidence of Great Britain's traders both in the Government and in their own ability to continue the nation's commerce freely. But there was no doubt, that in case of emergency, which seemed improbable in the highest degree, the whole resources of the nation would be gladly put at the Government's disposal, to bring the war to a successful conclusion, and prevent its recurrence for generations to come.

Reports indicate the shortage of labor throughout the country, but particularly in the North. At a recent meeting of the Birmingham Chamber of Commerce it was

Scarcity of Labor stated that the situation is fast becoming acute. It is tempered to some extent by the presence of Belgian

workmen in the country, but apart from the fact that the majority of the refugees do not possess the technical knowledge required in many of the trades and manufacturing establishments, the Belgians are too few to relieve the strain.

Ireland.—The country's contribution to the army still continues to be a topic of debate. Up to November 4 of the present crisis the north of Ireland, including the maritime counties of Dublin, Wicklow, Kildare and Carlow, contributed

Recruits

127 out of every 10,000 of the population; the south and west, 32 out of every 10,000. With this as a basis, it has been reckoned that 54,000 recruits have gone to the war. Carson asserts that the Ulster Volunteers number between 16,000 and 17,000; allowing 6,000 Unionists from other sources, the Nationalists contributed some 32,000. Another estimate says that 115,000 Irishmen have joined the colors from England, Scotland and Wales, and it is claimed that all told there are 200,000 in the ranks. Lord MacDonnell, replying to some critics of these statistics, reminded them that Ireland was doing more than her share, and asserted that if she contributed but 9 per cent. to the army, no fault could be found. In the course of the debate on this matter, the aforesaid gentleman said that in 1883 the contribution made by Ireland was 25 per cent.; in 1893, 15 per cent.; in 1903, 20 per cent.; in 1913, 9 per cent. This last he considered normal and beyond blame.

Despite the country's many burdens substantial aid has been given to the Belgians. Refugees have been received and distributed throughout the country; \$150,000 were

**Other Items
of Interest**

collected at the church doors, and a second call for funds met with a ready and generous response. On January 29 the Lord Mayor of Dublin, John Joseph Clancy, died suddenly. At the time of his election to the office he was a Nationalist member of Parliament. At one period of his long and active life he was editor of the *Nation*, and later a member of the editorial staff of the *Irish Daily Independent*. In a recent session of the House of Lords Mr. Asquith's Dublin speech on the Nationalist Volunteers came under debate. The Prime Minister had been reported by an opponent as insinuating that these Volunteers would constitute the Irish army of the future. Lord Crewe pointed out that Asquith's words were to the effect "that the veto which had been placed on the general existence of an Irish Volunteer Force in the past would undoubtedly not survive the changed state of things which would be found to exist at the close of the war." Evidently the answer did not fully satisfy the opposition, for Viscount Middleton is to raise the question later.

Mexico.—Warfare is still rife in Mexico; as usual, battles are fought, men are slaughtered, cities are taken and then deserted, apparently for little or no reason.

*Another
Stormy Week*

The following letter, written from Mexico City during the Villa occupation of the capital, just now ended by Obregon's army, gives some faint idea of conditions.

To the Editor of AMERICA:

There is no difference, either in theory or practice, between Carranzistas and Villistas. Both occupy and abandon towns and make impossible demands. They send out paper money in fabulous quantities: they occupy the houses of the wealthy; they seize property dedicated to charitable purposes. The convention in session here is discussing divorce, the prohibition of priestly celibacy, bequests by will. It contemplates denying the right of inheritance, so that all property will pass to the State. Radical, atheistic socialism seems to be the end in view. Landed properties are seized and the landlords are persecuted, sometimes even unto death. The greatest danger of all is to religion. Ecclesiastical authority is usurped and there is persistent war on religion. An attempt was made to bring priests (of these there are very few indeed) and Catholic layfolk to Villa's views. Freedom for the Church was promised: and now priests and people are secretly put to death. There can not be a greater infamy! This religious persecution is aided by the fact that Catholic papers and schools are suppressed and Catholic doctrines are attacked in school, in papers and even by loose sheets scattered broadcast.

Mexico City, January 10, 1915.

J. R.

Carranza, the great lover of constitutional government, is still regulating all things on earth by proclamation. Just recently he has "proclaimed" against the marriage

*Carranza's
New Decrees* bond in language that bespeaks a strange heart. After a long and "serio-comic" preamble, he says:

THAT the experience of civilized countries such as England, France and the United States of North America, has proved beyond all doubt, that divorce is a powerful factor to morality, because, facilitating the forming of new legitimate unions, decreases concubinage and consequently the pernicious influence which it exercises over public morals—it gives more stability to affections and conjugal relations, insures the happiness of a greater number of families and does away with the grievous drawback of obliging those who through error or thoughtlessness made an unsatisfactory marriage to expiate their error by a life-long subjection.

After this, and much more that is worse, there comes this proclamation:

The bond of matrimony can be dissolved by the free and mutual consent of the consorts, when the marriage has been celebrated longer than three years, or at any time, if there exist causes which make the realization of the aim of matrimony impossible, or improper, or due to serious offences on the part of either of the consorts, which make the breach irreparable. Once matrimony dissolved, the consorts may contract new unions, legitimately. Until Constitutional order has been re-established in the Republic, the Governors of the States are hereby authorized to make, in the Civil Codes, the necessary modifications to put this law in effect:

Temporary: This law shall be published by edict and proclamation and shall commence to be effective from this day on.

This is Queen's English, Carranzista morality and Carranzista "constitutional government."

TOPICS OF INTEREST

What Our Young Folk Read

A sequel to the article on "What Our Young Folk See in Vaudeville," the editor of AMERICA has suggested that I should say something about "What Our Young Folk Read," especially what they read from our public libraries. I have suggested more than once that there are three post-graduate courses in our modern life that have much more influence on the minds and the hearts, and, I might almost say, the characters of the young folk to-day than all of our teaching. Certainly these three post-graduate courses are constantly at work after the ordinary school education, suggesting, at least, informing, stimulating, hinting and, by more than innuendo, often occupying most of the attention of young minds. These three post-graduate courses are the theater, the library and the newspaper. All three of them, as every one must confess, may be great powers for good when properly regulated. Like everything else that possesses great force for good, even religion, and the great moral influences of life, they may be correspondingly great sources of evil when they are the subject of abuse. *Corruptio optimi pessima*, the Roman poet said—the corruption of what is best turns to what is worst.

I fear that in our time very few people who really know the conditions are likely to think of these three agencies—which, whether we recognize them as such or not, are really educational—to be forces for good. The theater is frankly evil in all its influences at the present time. It is almost impossible to point out a play given in one of our large cities at the present time in which the suggestion of evil does not outweigh any possible influence for good. There are a few good plays. They usually run a very short course. They exert practically no influence. Our young folk frankly confess that they do not go to plays any more. They call them "shows." They are not "holy shows" either, except in a certain Pickwickian sense. The more vicious plays are the more successful they are. The newspaper has come now to be mainly the record of the crimes of mankind. A newspaper editor of long experience was asked some time ago to define news briefly, and he said: "News is sin." "Rub out," he added, "on the first page of your newspaper—the news part of the paper *par excellence*—all that represents a violation of the Ten Commandments, and there will be almost nothing left. The page will have much less reading matter than an anarchist sheet after it has passed through the hands of the Russian censor." The definition is very striking. Literally reading the newspaper is in the old-fashioned expression "handling sin," and the thought lies very close to that other expression of the old time, "He who handles pitch will surely be defiled."

There is another element in news, however, that is

worth while noting. News is suffering. Why the men and women of our time want to read at the breakfast table every morning all the suffering of the day before is one of the mysteries of human nature. That is the feature, however, of all our news. To put it that way is, without more ado, to raise still more seriously the question as to the influence for ill of this intimate contact day after day with the miseries of mankind.

There remains, then, out of these three post-graduate institutions in modern life the library, and whatever conviction people may have as to the evil of the theater or the dubiousness of the newspaper, most of them are quite sure that at least the library is doing unmixed good. Nothing to my mind could be farther from the truth. There is some excellent influence due to the library. There are places on the lower East Side of New York particularly, where the libraries are literally the ever-ready providers of continuation courses for our immigrants, our school and high school graduates. Many a poor foreigner is finely educated and intellectually developed through the stimulus of books obtained from the public library. This is the good side of the library. There is an evil side that has a much more persuasive influence and that affects, I should say, at least a hundred times as many people for ill as it does for good. I know how strong that expression is, and I have deliberately used it and, I think, that far from being an exaggeration, it is rather conservative.

There are two ways in which the reading from our public libraries does harm. One is direct and the other is indirect. Let us take the indirect first. The great mass of reading done from our public libraries is quite trivial. All the modern novels and the so-called best sellers find their way to the shelves of the public libraries in every branch, and sometimes, because there is so much demand for them, in multiple copies. Everybody wants to read them this year, almost nobody wants to read them next. Readers have to be limited to a single week because so many are applying for the books. As a rule a month or two after they have read them their readers can not tell anything about them, or if they try to tell the stories they jumble two or three of them together, and it is evident that they read only with the most superficial attention. The books themselves have nothing of any value in them. Scarcely a novel a year is now appearing that any one will want to hear anything about two years from now. They are just pastimes. To read the publishers' announcements about them you would think a classic was issuing from the press every week; nay, every day. Reviewers, who are themselves very often writers of novels, and who know that the review department must stimulate advertising and that the paper lives by advertising, say things that can be quoted in the advertisements. The dear people swallow the novels then just as they swallow patent medicines and in the modern expressive phrase are "done good." The United States Government has just announced that the American public buys ten times as

much patent medicine as it did in 1880, though the population has not quite doubled in the interval. The American public reads much more than ten times as many worthless novels as it did in 1880, and is done just as much good by them.

The one purpose of education is to train concentration of attention. The reading of novels, as of newspapers and light magazines, or of anything else that we do not care to remember, is a training in dissipation of attention. We make sieves of our minds. We actually train them to let things go through them. We pass time pleasantly, but the old Yankee habit of whittling is a much better mode of passing time, for it gives some chance for thought. This trivial reading keeps people from thinking, and as a consequence very few people do any thinking any more. They read and swallow, but they do not digest, and it is no wonder that they are so easily led by advertisements to buy foolish medicine or trashy novels, or other useless things.

This is the indirect evil. It is much more serious than it looks, and almost greater than anything else that I know. It is effectively neutralizing the influence of whatever education we are giving. The direct evil of the library is much easier to recognize. There are many positively vicious books that are finding their way to the open shelves of our public libraries. I think that I am not a prude. Medical studies in Paris, Vienna and Berlin are not likely to leave one with a prudish mind. I have had novels from public libraries, usually having taken them from the shelves of new books, where they were placed for the public to select, that older people interested in the morbid side of human nature for some good reason might be expected to read, but that, I could not think, would be anything but harmful, and seriously so for all young folk. Some of the worst of these books were written by very clever writers. Not long ago I picked up a volume that attracted my attention because it is by a well-known member of the French academy, probably one of the cleverest writers of our day, whose name and works are well known outside of France. I do not care to name it for obvious reasons, but in it an angel guardian having resolved to rebel against the Most High, succeeds in making himself visible upon earth to the young man whose guardianship he has been given, just at a moment when that young man is entertaining a friend's wife in his rooms. The angelic visitant is quite *de trop*, above all because, unused to the usages of polite life, he seats himself on a chair and happens to sit on the lady's stockings. She wants them just then because she is preparing to go home. The worst of the book is its cleverness and its cynicism. That such a book, with an attractive title, should be on open shelves for young folk to read seems not only eminently unsuitable, but I should say that its presence there is an index either of utter disregard of its effect on young minds, or of culpable ignorance.

Some time ago I picked up one of the volumes of per-

haps one of the best-known English living novelists. It is the autobiography of a young man. It contains, among other things, the story of some sexual wanderings in his life described with absolute fidelity to detail, and with that precision of the naturalistic school that makes the pictures very complete. Some of his experiences are with married women and the series of incidents must make it very clear to young men that they are really not expected to be what is called virtuous, that that indeed is a little absurd for a man, and as for a woman, that there are certain physical dangers that must be avoided, because they involve disgrace in the present state of public opinion, but that apart from that the following of nature's promptings can not be considered very wrong, and that indeed, for any normal physical individual it is almost impossible not to obey those promptings. True, the book does not say this in so many words, but it tells the story of these incidents frankly, and then leaves the reader to judge whether, after all, such things must not be forgiven to poor human nature.

I am not much of a novel reader, and if in the course of a few months these novels have come to me, those who read their novel every week or oftener must find a great many evil suggestions. Of course, it is not for the purpose of supplying the public with such vicious mental pabulum that our public libraries were meant, nor are they supported for this at millions of expense to the taxpayers. They were intended for instruction. They are now being used almost exclusively as a means of mere pastime and most of that pastime is useless and intellectually deteriorating, or else it is literally vicious and mentally degrading. The public will read more of these trivial and vicious books than of others, but circulation should not be the standard of the library or the newspaper. The library, above all, should lead and form public taste, not follow it.

JAMES J. WALSH, M.D.

The Omnipotent Snub*

DANTE had a most excellent reason for putting traitors in the lowest pit of hell. No sin so completely disrupts all the love and fellowship of the world as the sin of the traitor. So true is this that if you were to ask me what one crime could be blamed beyond all others for the gnawing hate of to-day, I should say it was the one crime of betrayal of trust, the crime of the devil.

If we examine one by one the types of men who poison our whole national life, we shall find in every single case that their poison is generated by some great trust betrayed. Take the dishonest business man. Why is his crime unforgivable? Should we loathe him so completely if he had given a dishonest opinion on let us say, a work of art? I think not. People do not place confidence in him as an art connoisseur. They trust him as

*The ninth of a series of special articles.

a merchant or as a producer. If he sells his wares on false pretences, then we despise him. We feel a certain disgust at the mere sight of him. And we feel this because he has turned traitor to the ideals he stands for, to the trust he has led us to place in him.

If this is true of private business men, how vastly more true it is of public men, those who have won the trust of the whole State. A traitor politician is the most contemptible man of to-day. Yet how many politicians are traitors! Is it for nothing that politics has come to be a by-word and a jest for all that is mean and cringing and corrupt?

A business man, if he is dishonest, is an outlaw. He has sinned against the laws of God and the State. But a dishonest politician betrays the very State itself, betrays the very authority of God. Our political representatives are the army we send against outlaws. If they fail us, their sin is the sin of the deserter. They have gone over to the enemy. But that is not the worst; for in nine cases out of ten they are not satisfied with turning against us. They stab us in our hearts, they pretend to remain in our ranks and to be fighting with us when they are actually spies. They add cowardice and lies to treason.

The indictment of the traitor politician is the most stupendous task we face to-day. We have to overcome inertia, blindness and criminal tolerance. We are as much to blame as the traitors themselves. What would you think of a country that blandly allowed spies to remain in its armies? If that country came to regard spies as a necessary evil, allowed them to remain in the army year after year, daily giving away the blood of their fellow-countrymen and laying innocent homes open to heinous plundering, would you say that country shared no part of the blame?

We elect representatives to our city, State and national legislatures for a purpose. We make them our army of defence against the dishonest business forces. We entrust them with constructive work also, just as we entrust our army engineers with such great tasks as the Panama Canal. But above all, we expect them to apply a legislative antidote for all forms of commercial dishonesty. Their first duty is to maintain so complete an independence of commercial gluttony that they stand as a bulwark between us and the social disease such gluttony brings. Yet is this not the very first duty they betray? What is our first instinctive thought when some one speaks of politics? Is it not the thought of a close understanding and cooperation between our official representatives and the inflated commercial powers on whom they depend for their personal advertisement and success?

It is a very poor and a very miserable excuse to say that one must fight the devil with his own weapons. This excuse is especially poor and miserable when offered by Catholics. Catholics are quite active in this country's politics, and when they turn traitors to their trust their crime comes nearer to that of Judas than the crime of any other public man. They not only betray their con-

stituents; they betray their God and their religion as well. It is no mere gentlemanly code of morals they spurn, it is the lifelong teachings and guidance of their Church.

A Catholic politician has every chance in his favor, every human opportunity to be a man and not a whelp. People have instinctive confidence in him from the start for no other reason than his Catholicity. They know the strict moral code of the Church, its means of enforcing that code through the confessional, and they naturally trust the man who has this powerful moral assistance. What is their contempt and their scorn, then, and what their disappointment in the Church when a Catholic turns traitor!

The very fact that so much is expected of a Catholic politician gives him an unequaled influence. If sound and equitable legislation is to be the hall-mark of this country, the influence of Catholic public men should be foremost in assuring us this reputation. And their influence can be put to use in a hundred ways. But of these hundred ways, I should select one as being supremely effective. The way is known by the homely but terse phrase, snubbing.

To speak about high civic ideals and political honor to a man in the grip of power-lust is almost as futile as trying to cool the sun with an iceberg. I have often thought that, if the sun were human, he would soon get discouraged at the sight of houses and parasols. To find human beings so deliberately shutting him out of their lives would be a cruel blow. Both you and I know how much pleasanter it is to be fought than ignored. Half our pleasure in attaining power springs from the increasing notice we receive. Some great men actually enjoy being fought; some even take a melancholy delight in being ridiculed. One prominent man has the walls of an entire room in his house decorated with cartoons of himself. The quickest way to cool the power-lust of a politician is to ignore him.

The German soldiers are said to have suffered intensely after the occupation of Brussels merely from the snubs of the natives. Many of those poor, home-loving and mild-eyed Germans found no hard campaign so bitter as the complete indifference of the Brussels populace. The Germans had no one to talk to, no one to tell of their hopes and trials, no one, even an enemy, to whom they could pour out their hearts' anxieties. Now, what was hard for the German soldiers would certainly be torture for an American politician. It is not the business of legislation he finds fascinating; it is the flattery of attention. If his lust for power and attention makes him turn traitor, the quickest way to cure his treason is to snub him.

I am told that Swiss politics really merits the name of politics, and I have certainly had frequent occasion to see the results of the excellent Swiss administration. Yet one never hears the name of the Chairman of the Swiss Federal Council, the President of the Con-

federation. Swiss politicians are taken as a matter of course; they are not flattered squarely into treason. Power is not extolled out of all proportion to its usefulness. Might we not learn from Switzerland? When our Catholic politicians have all learned to be true to their Faith and their clients, can they not practise a little snubbing in their own official circles? And can not the entire Catholic population, and all those unprejudiced enough to work with the Catholics, support their politicians in this new attitude? Instead of tempting weak politicians with silver flattery, it is time we ruled them with the iron rod of the snub.

RICHARD DANA SKINNER.

The Young Man and Foreign Missions*

CHRIST Himself established the missionary calling and chose it for His life-work. He was the first missionary sent by the Father to save the world. This fact above all else reveals the sublimity and excellence of the missionary career. Its dignity becomes apparent likewise from a consideration of its distinctive nature: missionary labor is divine labor; it is zeal for souls the most forsaken and neglected. Akin to the priesthood and the religious calling, the missionary vocation generally presupposes one or both of the former as a preparation and condition for its labors.

Missionary endeavor has always been regarded by the Church as one of her characteristic and most important tasks; it pertains to her very nature as the divinely constituted medium of salvation among men. By encouraging and supporting the propagation of the true faith through her missionaries she executes the command of her Founder: "Go, teach all nations and baptize them," a command given on the Mount of Olives immediately before His Ascension.

Although the fruits of this missionary force which has been active these nineteen hundred years are certainly very consoling, the statistics of the present conditions sound nevertheless discouraging, showing, as they do, that two-thirds of the human race are not even baptized and so must forego the blessings of Christianity. Of these, eight hundred millions are still heathens, while the rest are made up of Mohammedans and Jews. This fact must surely display before the eyes of every aspirant to the missionary career the immense field of God's kingdom yet to be tilled.

One thousand million souls! A vast number indeed! This harvest of souls, however, is ripe, yes, over-ripe for the Church of God. Now, as never before, the conditions for Christianizing the world are unusually favorable. The various means of communication, by sea and by rail, by telegraph and by telephone; the opening up of hitherto unknown countries; and, what is of greater importance, the religious and mental transformation that many heathen countries are undergoing, together with

the amazing susceptibility of entire nations for the doctrine of Christ—all this is a pressing invitation to our ambitious and enterprising young men to labor for the execution of Our Lord's command and for the fulfilment of His most ardent desire: *ut omnes unum sint*, that all may be one, that there be but "one Fold and one Shepherd."

We American Catholics have in the past been very apathetic and slow, indeed, in seizing so promising an opportunity. The care and provision for the spiritual needs of Catholic immigrants and the organization of our own parishes and dioceses have kept us busy for a whole century. Now, however, as they are fairly well established and organized, we, too, must begin to take an active part in the noble work of converting the world. The time has arrived when the Church must expect many a young American lad to present himself as a candidate for the sublime career of a missionary. The necessity of such vocations among our Catholic youths has become imperative, because the call for English-speaking missionaries is now incessant and the number of Protestant mission workers is increasing daily. The fact that the Protestant denominations of the United States have thousands of representatives working in the mission fields should remind us at last of our duty toward the poorest of mankind.

The entire number of Catholic missionaries in the foreign mission field is 42,000, of whom 12,500 are priests, 6,000 lay brothers and 18,000 Sisters. How can these few thousands suffice to supply the spiritual needs of hundreds of millions? Yet in that personnel of foreign missionaries the sixteen millions of American Catholics are practically not represented at all. "The harvest indeed is great, but the laborers are few."

Thanks to God, the mission movement is spreading. The last century gave to the Church no less than nineteen religious communities that devote themselves chiefly to the heathen missions. France and Belgium have led in this great movement until recently, but are now closely followed by Germany and Austria. These latter countries can boast at present of twenty-eight colleges and seminaries for the education and training of missionaries, although forty years ago they had not even one. According to the signs of the times, the twentieth century promises to develop into a mission century, so that the American with his restless ambition to be at the fore in all undertakings, can no longer keep aloof from so noble an enterprise as the evangelization of the heathen.

The credit for having erected the first mission house on American soil is due to the Fathers of the Society of the Divine Word, a religious community already spread over the entire world. Founded in 1875 by the Rev. Arnold Janssen, it numbers 700 priests, 800 lay brothers and about 1,200 candidates. Its first home in the United States was erected in 1909, in the Archdiocese of Chicago, and is known as St. Mary's Mission House, Techney, Ill. A second foundation followed in 1912, the Sacred Heart

*The twenty-seventh of a series of vocational articles.

Mission House, at Girard, Pa., in the diocese of Erie. Although erected as mission colleges with a course of seven years, the house at Techny offers now also the opportunity for completing the novitiate and philosophical and theological studies leading to the sacred priesthood. The first vows are taken for one year at the end of the novitiate and are renewed the two following years. Perpetual vows are taken immediately before receiving Holy Orders. After his ordination to the priesthood the candidate is assigned to the missions.

The first mission society of purely American origin is the "Catholic Foreign Mission Society," founded in 1911, by Reverend James A. Walsh and Reverend Thomas A. Price. Its seminary is located at Maryknoll, P. O. Ossining, N. Y.; its mission college was erected in 1913, at Scranton, Pa.

Individual opportunity for laboring in the foreign mission field is offered also by other, mostly older, orders and congregations, by the Benedictines, Capuchins, Holy Cross Fathers, Lazarists, Marists, Holy Ghost Fathers, and especially by the Franciscans and Jesuits.

What are the demands made of a young man wishing to devote himself to the foreign missions? He must above all be firm in his vocation, that is, show a decided predilection for the work in foreign missions. He must have the determined will to become a *whole* man, to avoid sin and to endure patiently the many hardships that his future life might bring. With this firmness of character he must furthermore combine a cheerful disposition; sullen and capricious characters are wholly unfit for the mission service. Candidates must embrace the mission career out of higher motives and be resolved to serve God and to labor faithfully and exclusively for the welfare of souls. They must, of course, possess the ordinary talents that make a satisfactory completion of their studies possible, be without bodily defects, and enjoy good health. Whoever is so constituted may and must be convinced that God is calling him to His sacred mission service. Let him bravely follow the Master's call. Young men who have not the required endowments for study may find admission into any of the above-mentioned orders or congregations as lay brothers.

For the sake of obtaining a better acquaintance with the labors exacted in heathen lands the writer would advise the perusal of the following literature to all young men who are considering the mission career: "The Workers are Few," by Rev. P. Manna and Rev. Jos. McGlinchey; "God Wills It," by Rev. F. X. Brors, S.J.; "Our Lord's Last Will," by Rev. H. Fischer, S.V.D.; "The Most Vital Mission Problem of the Present Day," by Rev. Fred. Schwager, S.V.D.; "A Modern Martyr," by Rev. J. A. Walsh. As further references, the undersigned will cheerfully send gratis upon request a complete list of Catholic mission literature with an assortment of pamphlets treating of the foreign mission work.

BRUNO HAGSPIEL, S.V.D.,
St. Mary's Mission House, Techny, Ill.

Sinners and Saints

CONVERTS in the enthusiastic idealism of their first fervor are sometimes shocked at finding sinners in the Church. Theoretically they were prepared to meet them, but practically they had looked to find Christ's spouse without spot or wrinkle, even as Christ Himself. The awakening is sometimes a rude one. Social workers, in and out of the Church, discover that a fair, if not a large proportion, of the "black sheep" of humanity are Catholics. They are apt to be scandalized. Occasionally an evil deed done by a person who was thought a pillar of strength makes its way into the newspapers. Then our modern pharisees fold their hands, lift their eyes in horror, point the finger of scorn, and say with a whisper of sanctimonious righteousness, "Is this the Church that claims to be holy?" And all the while our bishops and priests and laity go on as before, blushing it may be for the shame of their brother; and yet not intolerant but humble, knowing that they themselves are but flesh and blood, and that they, too, may easily, what with temptation and frailty, fall even lower.

Holiness characterizes the Church as a body, and is the mark of the majority of her children; to each of them she gives the white robe of innocence at baptism, and on all she lays the injunction that they preserve it unsullied till death. Sinlessness of life is the ideal she sets before all as soon as they have been ransomed from the curse of Eden; and for the safeguarding of their souls she puts at their disposal no less holy a means than the Blood of the Saviour, crying out through the Sacraments, as of old in the Cenacle, that of those whom the Father has given Him, He may not lose one. Christ, too, tells them that they should be holy as His heavenly Father is holy; and He knows that many will strive loyally after the ideal, and in spite of lesser sins will never offend Him mortally. And what of the rest? They carry their treasure in earthen vessels. What wonder if they should stumble with it on the slippery path that leads to life! Nothing is more natural. Indeed, it is only by the most wonderful miracles of grace that any one is preserved.

Sin must be reckoned with in the Church. Sinners there will always be within her holy circle. Only in the most exceptional cases does she cast them out utterly from her midst. And her reason is clear. Her mission is the continuation of Christ's mission, and Christ came to save sinners, a thing which He did by consorting with them. Sin does not in every instance cut a man off wholly from the mystical body of Christ. Sin, mortal sin, kills grace in the soul, but not necessarily faith and hope; it makes him a withered, half-dead branch, but it does not separate him completely from the Vine that is Christ. He may still be restored to health, although he is in constant danger of falling away and being gathered up and cast into the fire. The Church hopes that charity, the life of the spirit, will always flow in the veins of all her children; but she knows that her hope is vain. She

is only too well satisfied if she can give them the last Sacraments and reconcile them in the end, and stand at their death-beds and plead for mercy on their souls, not because they have never sinned, but because, in spite of all, they have never failed in faith or, at least, have got it or regained it at the last. The denial of the Faith is the only thing that cuts one off, root and branch, from the Church, and even this not irrevocably. Over the apostate's return, no less than over the other prodigal's, God the Father rejoices. For him, as for the rest, there is waiting the robe and the ring and the fatted calf.

Heretics were the first to say that the Church is made up exclusively of saints. They made it out to be an invisible thing, composed only of those whose souls are filled with grace. At once the Fathers of the Church, with Saint Augustine, rose up against them. Such a doctrine was unheard of, against the constant practice of the ages, and contrary to the clear meaning of the Scripture. Had not Our Lord Himself declared that the Kingdom of Heaven, that is His Church on earth, was like to a field in which both wheat and tares were to be allowed to grow until the time of the harvest (Matt. xiii, 39); had He not compared it to the ten virgins, of whom five were wise and five were foolish (Matt. xxv, 1)? For whom did Jesus Christ institute the Sacrament of Penance, if not for the sinners who He knew would always be found in the Church? And St. Paul, surely he knew the mind of Him whom he loved so passionately! And yet there are many passages in his letters which refer to sinners within the Church.

The Gospel of St. Matthew xiii, 47, has the following clear teaching on the subject, in the words of Christ Himself: "Again the kingdom of heaven is like to a net cast into the sea and gathering together of all kinds of fishes, which when it was filled they drew out: and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out and shall separate the wicked from among the just." The "net" here means the Church, the "fishes" signify men, gathered as members into the one Church, and allowed to remain together, good and bad, until the separation at the end of the world. The parable is too clear to need comment, and has always been interpreted by the Fathers to refer to the good and bad in the Church.

If Christ allowed a Judas to belong to the ancient Church, why should we be surprised that great sinners have been found in her fold? If the Son of God made the very foundation-stone of His Church out of a man who was so weak and so frail that he denied his Lord, and this not once but thrice; who are we that we should be shocked at strayed and straying sheep? One has no need of deep knowledge of the Church to realize that she is never so pleased as when she sees her children stand afar off and strike their breasts and cry aloud their sinfulness and beg only for mercy. The chaff will surely be separated from the wheat, the goats shall be set apart

from the sheep, in the heavenly Jerusalem there will be no place for sin; but the winnowing is not yet, the sorting is still to come, and for the present saints and sinners may kneel side by side. It is true that sinners do not belong to the Church in the same perfect sense in which the just are its members, for they are not united by the bond of grace to Christ, the head, and to the members. There is, nevertheless, a wider sense of the term, according to which the Church includes both good and bad.

The scandal, therefore, that is taken at the fall from grace of those who are members of the Church, even though they should fall as Lucifer like stars from heaven, is a foolish and unreasoning scandal. As long as men are members of the Church (and, as far as its members are concerned, the Church is, after all, only human), there will always be in their free will the fatal power to commit sin. Some will not resist evil. Christ Himself has warned us that there must be scandals. To be forewarned is to be forearmed. Happy we if the scandal comes not from ourselves.

J. HARDING FISHER, S.J.

Catholic Landmarks of Philadelphia

PHILADELPHIA, the city founded by Penn in 1682 on broad principles of toleration, has many Catholic landmarks that stand up like beacon lights of the Faith, in her churches, schools, asylums, convents and cemeteries.

Though Catholics were few in number in the early days, yet they were not neglected. Missionary priests from Maryland visited Pennsylvania at intervals and, as early as 1708, we hear of the celebration of Mass and of the conversion to Catholicity of a prominent resident, Lionel Brittin.

The first priest of whom we have detailed account was Rev. Joseph Greaton, S.J., and to him is due the erection of St. Joseph's, the first Catholic church in Pennsylvania.

Owing to the dispute concerning the boundary line between Maryland and Pennsylvania, it was not until the contention was settled in favor of Pennsylvania, that Father Greaton felt justified in building his church. In 1730, therefore, he bought ground adjoining the Quaker Almshouse on Walnut Street near Third, and on it, in 1732, erected a tiny chapel, which, small as it was, sufficed for the needs of the congregation which in 1733 numbered but thirty-seven. Father Greaton was the first pastor and continued his faithful watch over his flock until his death in 1752. He was succeeded by Rev. Robert Harding, an eminent and zealous priest. At the end of twenty-five years the chapel was enlarged, though still small, and the congregation continuing to increase, Father Harding decided to build another Church. When St. Joseph's was enlarged its grave-yard was encroached upon, and in consequence ground on Fourth Street near Locust was bought for burial purposes. The lot was large, extending to Fifth Street and, on a portion of it, St. Mary's, the new church, was built in 1763. St. Joseph's was not abandoned, however. Mass was still celebrated in it on week days.

The able and learned Rev. Ferdinand (Farmer) Steinmeyer, S.J., came to Philadelphia about this time, and for more than a quarter of a century labored unremittingly in the interests of the Catholic community, winning the esteem of all denominations for his piety, zeal and scholarly attainments. He was a trustee of the University of Pennsylvania, and when he died, in 1786, the professors and trustees, members of the

Philosophical Society and almost every Protestant clergyman in Philadelphia attended his funeral.

St. Joseph's and St. Mary's continued under one pastor until 1821, when a separation took place. At that time St. Joseph's was enlarged again, and in 1838 a new church was built. In later years additions and improvements have been made, and it is now one of the most attractive churches in the city, from its historical associations and its unique position in the old business section of Philadelphia. Its friendly neighbor, the Quaker Almshouse, has disappeared, tall office buildings surround it, instead of the green, open space of yore; and its entrance is from a little thoroughfare extending from Third Street to Fourth, called after Thomas Willing who once lived nearby. Yet "old St. Joseph's" is one of the most cherished landmarks of Philadelphia.

St. Joseph's has had eminent pastors, one of them Rev. Michael Egan who, when the diocese of Philadelphia was established in 1810, was consecrated its first bishop. He made St. Mary's his cathedral church. St. Mary's has had an eventful history. In 1781 a solemn Thanksgiving service was held in it, for the American victory at Yorktown. This service was attended by Washington, Lafayette, Rochambeau and other noted men. In 1784 the Sacrament of Confirmation was administered for the first time in Philadelphia by the Superior of the Missions in the United States, the Rev. John Carroll, in St. Mary's. The church annals were disfigured by the contest waged by the recalcitrant trustee against the bishop and the proper spiritual authorities. The troubles lasted for some years, but were finally adjusted about 1831, with the result that trusteeships were eventually abolished. Rev. Ignatius Horstmann, one of the later pastors, became Bishop of Cleveland.

In 1788 a third Catholic church was built, Holy Trinity, at Sixth and Spruce streets, for the needs of the numerous German Catholics of the community. The church was semi-hexagonal, had a hipped roof and was built of alternate red and black glazed bricks. This was the last public building in Philadelphia in which such bricks were used. Holy Trinity has suffered from two disastrous fires, which destroyed the interior, but left the walls intact, so its outward aspect has undergone but little change.

Its old graveyard is an interesting spot, many of the ancient tombstones being inscribed with the names of early German and French residents. A legend that is hard to dislodge is that Longfellow's Evangeline found a resting place in this little cemetery, and many a sentimental pilgrim asks to see her grave, and though the good Fathers willingly accord permission to wander through the ground, needless to say the grave is not found. Stephen Girard's body, however, did lie in it for a few years, until removed by the executors of his will, despite the protests of the heirs. In 1834 a Solemn Requiem Mass was celebrated in Holy Trinity for the repose of the soul of the Marquis de Lafayette.

Still another church was erected in the eighteenth century, that of St. Augustine on Fourth Street near Vine, then the northern limit of the old city, for those who lived at a distance from the other churches, there being no convenient trolleys in 1796 to carry worshipers to their doors. The building of St. Augustine's was due to Rev. Matthew Carr, O.S.A., who came to Philadelphia in 1793; before commencing its erection, he collected money for the work, and among the contributors were Washington, Barry, Fitzsimmons and Girard. The corner-stone was laid in 1796, and Father Carr was the first pastor, being succeeded by Rev. Michael Hurley, said to have been the first native-born Philadelphian to enter the priesthood. Father Hurley labored with much fervor among the yellow fever victims during the visitations of that scourge, turning his rectory into a

hospital. The church met with disaster in 1844, when a wave of religious bigotry swept over Philadelphia, and St. Augustine's and St. Michael's, Kensington, were burned by the so-called "Native Americans," who, despite the name, were in the main ignorant and intolerant Irish Protestants. The church was rebuilt and opened for divine worship Christmas Day, 1847. St. Augustine's has a small graveyard attached, in which in 1903 a tablet was placed in honor of Thomas Lloyd, the "Father of American Short-Hand Reporting."

One of the later historic churches is that of St. John the Evangelist on Thirteenth Street near Chestnut, erected in 1831 by Rev. John Hughes, later Archbishop of New York. In 1837 Bishop Kenrick made St. John's the cathedral church and so it remained until the Cathedral of St. Peter and St. Paul was built. In 1899 St. John's was damaged by fire, but was immediately repaired. In its early days the church was in a quiet, residential quarter of the city, but is now in the midst of a busy mercantile community.

The construction of a regular cathedral was first projected by Bishop Kenrick in 1845. By degrees the project took shape and in 1846 the first stone was laid. When Bishop Kenrick in 1851 became Archbishop of Baltimore, he was succeeded in Philadelphia by the saintly Bishop Neumann, who was deeply interested in the progress of the building, but as his cardinal principle was the sound one of keeping out of debt, work proceeded slowly, but he had the happiness of seeing the exterior finished before he died. Bishop Wood was also an ardent promoter of its erection and in 1864 it was opened for divine service. Bishop Wood was the first Archbishop of Philadelphia, the city becoming an archbishopric in 1869.

The old churchyard's burying grounds as well as the modern great cemeteries are true landmarks. In St. Mary's, for instance, lies buried Commodore Barry, "Father of the American Navy," and Thomas Fitzsimmons, one of the framers of the Constitution and one of the founders of our American tariff system.

Philadelphia has also such landmarks as the Ecclesiastical Seminary of St. Charles Borromeo at Overbrook, founded by Bishop Kenrick, who started it in 1832 with three students; St. Joseph's College under the Jesuits; the Augustinian Monastery and College of Villanova; the Seminary of the Congregation of the Mission in Germantown; the American Catholic Historical Society, owing its inception to the late John H. Campbell Esq.; the Roman Catholic High School for Boys, established in 1890 through the generosity of Thomas F. Cahill, who left a large bequest for its foundation; St. Joseph's House for Industrious Boys, and the Proctory at Flatland, instituted through the efforts of the late Archbishop Ryan.

The first orphan asylum in the country perhaps, St. Joseph's, was founded in Philadelphia to care for the orphan children of yellow fever victims. After some eight years the Sisters of Charity took charge in 1814. In 1829 boys and girls were separated and St. John's Orphan Asylum for Boys came into existence.

Among other charitable institutions to be specially noted are St. Vincent's Home, for babies; Home of the Little Sisters of the Poor for the Aged and Infirm Poor; St. Ann's Widow Asylum; St. Joseph's and other Catholic Hospitals, and the House of the Good Shepherd, which cares for wayward girls.

Philadelphia has a number of well-known convents, and in every section of the city may be seen beautiful churches, old and new, each of which is a veritable landmark in its own locality. Thus the lively faith of the Catholics of the city has found expression in monuments of piety and zeal.

JANE CAMPBELL.

COMMUNICATIONS

Stamps should be sent for the return of rejected manuscripts.

Persecuted Mexican Jesuits

To the Editor of AMERICA:

You have been publishing in AMERICA some of the innumerable outrages inflicted on the religious and priests of Mexico in the present revolution, and your vigorous advocacy has put our people forever in your debt, but about the actual condition of the 160 priests, and 205 scholastics and brothers of the Society of Jesus, expelled from Mexico, relatively little has been said. I have just come from Havana, Cuba, where the Mexican Jesuits have their largest house of refuge.

There are nearly sixty-three now, and when I arrived I found that though cheerful and uncomplaining, they were in almost absolute destitution. Thank God I was able to relieve them for a time with the donations I received in New York. Their cassocks were for the most part patched and worn out, and few had more than one change of underwear. The Father Provincial's clothing would be scorned by a tramp, and he as well as many others had been suffering for weeks from painful diseases and ailments, some contracted in Mexican prisons, because they had no money to procure medicine or pay a physician. He had traveled third-class with the rest from Vera Cruz on a Spanish boat that provided them only benches to sleep on. They had been robbed of everything they possessed, even of their breviaries and other necessary articles. For instance, all who wore glasses were deprived of them, when expelled or imprisoned. Fathers and scholastics are in like plight, having since August but one old cassock each for their entire outer clothing, and on Christmas day the thermometer stood at 94°. The twenty philosophers had but two text-books, till Father Otting sent them six from St. Louis, and for spiritual reading but a few copies of Rodriguez and La Puente. They could doubtless have got relief if they published their needs, but the many Mexican refugees in equal distress have drawn so much on the charity of priests and people, that they prefer to suffer in silence, and offer their sufferings to God for the peace and freedom of Mexico.

It is not only in Havana that Jesuits are in want. I have a letter from the Novitiate, where there are 45 priests and scholastics, begging for clothing and money, as on Christmas day they had but six dollars left. We have no words to thank the American Fathers of Colorado and Louisiana for their charity, and particularly of California, where there are 65 Jesuit refugees; but it is impossible for them to provide all that a novitiate and scholasticate require and, as in Cuba, the poor refugees, seeing the help extended to numerous other destitute exiles, are loath to ask for assistance.

There are other Fathers in El Salvador and Colombia, and more than fifty still in Mexico, who can not get out and are in constant danger of death. Everywhere there is need, more than I am able to set down in writing; but there is also much gratitude for the many favors received in this hospitable land, and the Mexican Fathers and Brothers will long remember in their prayers the generous Americans who shall have helped them in their day of distress.

30 W. 16th St., New York City. C. M. DE HEREDIA, S.J.

State Support for Parochial Schools

To the Editor of AMERICA:

In reply to the communication of "J. C. K." in your issue of January 23, I should like to call attention to the fact that my friend Mr. Duffy did not write of the "problem of the schools." He talked about Catholic leaders. But as "J. C. K." has injected the subject of schools, by which I assume that he means parochial schools, with your permission I will say a word on that subject. The American Federation of Catholic Societies has

persistently advocated State support for the secular education furnished by our parochial schools. We do not seek pay for religious instruction, which we regard as a separate proposition, incidental to the fact that our parochial school is Catholic. The necessity for the Catholic school in America grows greater every year as an offset to the lack of religion in the public school and to the danger to our nation from schools of the type of the Ferrer anarchist school. The total enrollment in the parochial schools of the United States is about 1,370,000 pupils. The annual saving to all the States through Catholic support of these schools is estimated at the stupendous sum of \$56,000,000. The cost for maintenance of the pupils in the public school system of Greater New York, numbering 700,000, is \$30 per capita. One-half that cost, or \$25 per capita, would provide for the maintenance of a parochial school. We should regard a contract with the State for the support of our parochial schools as a purely business transaction, we to furnish the secular education, and the State to pay the money stipulated. Our only obligation to the State would be that our children should submit to the Regents' examination, to demonstrate that we are performing our part of the contract. Should the necessity arise, it would be almost impossible for the City of New York, in its present financial condition, to provide the \$20,000,000 necessary for buildings and the \$7,000,000 needed annually for maintenance, in order to care for the 150,000 children now in our parochial schools. The rapidity with which our parochial schools are multiplying is a forcible reminder to the broad-minded American that sooner or later the imposing number of Christian schools will command recognition from the State.

Enemies of the Church say that we propose to overturn the public schools and take possession of the educational system of the State. This is absolutely false. It is the privilege of the American citizen to send his child to any school that he may choose. What little education that I absorbed as a boy I got from the public school. I am not opposed to the public school as such. I thank God that in America every child may receive an education. But I insist that in recent years a wave of atheism and socialism has been sweeping over our land, and that it has even invaded some of our public schools through non-Christian teachers and professors imported from godless colleges. The great system really seems to have become sensitive to atheistic criticism, and our school managers are nervous when the Christian father boldly stands up and protests against the exclusion of the Christian atmosphere from the public school. The system needs mending. Catholics are not alone in their criticism of the "Little Red School House." Many Protestants are severe critics of a school system in which they realize that there is something out of joint, but for which they seem unable to find a remedy. Catholics years ago solved the problem by establishing schools in which God is recognized as a part of the lives of the pupils.

A Constitutional Convention will be held in New York State this year. No pecuniary relief can come to our parochial schools without amendment of the State Constitution. Federation hopes to see the Constitution so amended that provision may be made, to some extent at least, for the maintenance of denominational schools. This would apply to Catholic, Episcopalian, Lutheran, Jewish, or other denominational schools, provided that they furnish to the child a secular education equal to the standard set up by the Regents of the State University. We do not consider this request unreasonable or unjust. It would seem to be good public policy for the State to encourage denominational schools by providing at least part maintenance for schools which are erected through the generosity or sacrifice of any reputable group of law-abiding Americans, thus saving to the State many millions of dollars. The State would be the gainer, for this nation needs in the future citizens who are loyal to the flag, who have respect for authority, and a love for morality.

Brooklyn.

EDWARD FEENEY.

The Catholic Daily Not Necessary

To the Editor of AMERICA:

Were the existence of a Catholic daily newspaper in any large city of the country an assured fact, its chief claim to support by the Catholic body would rest presumably on the ground that it was instituted to convey to the non-Catholic public a correct knowledge of the teachings of the Catholic Church, to present to them her proper features as opposed to Protestant caricatures, to defend her promptly against sudden attacks, and to accomplish these results more speedily than is effected by weekly publications. The present writer offers for consideration the suggestion that no real necessity for a Catholic daily publication exists, since there is no conceivably swifter and no more certain means of reaching the non-Catholic mind than availing ourselves of the daily press, as at present constituted, and utilizing its columns to convey the information and impart the instruction desired.

As all newspapers are in business for commercial ends, in all probability space would have to be purchased, and Catholic money would have to be forthcoming. It is admitted that an Educational Fund would have to be created to finance such a project. The project is undoubtedly feasible. Throughout the year many very instructive articles appear in our Catholic weeklies and monthlies, but the non-Catholic never sees them; they serve to edify the Catholic rather than to enlighten the Protestant. If the Catholic position is to be presented through the press to the non-Catholic millions, it must be presented in the columns of the papers these millions read. Is anything more true?

Philadelphia.

K. OF C.

To the Editor of AMERICA:

The communications that have appeared in AMERICA I have found interesting, especially those advocating a daily Catholic paper. The project, while gallant, is scarcely feasible. Such a paper, in my opinion, would be a financial failure before it started and that too regardless of how efficiently and economically the affair would be managed. I am not questioning the desirability of the Catholic Church in America having an organ to speak authoritatively on all religious questions, but that is not exactly what is wanted, as I read the communications referred to, but a daily paper in its news columns and editorials to compare with the New York *Sun*. That would mean at least a twenty year apprenticeship and millions in annual deficits, before a self-supporting state could even be hoped for. Now if there is one thing the average human being will tire of quicker than another it is to give annually the money to make good a deficit.

Aside from a very few of the metropolitan dailies, the sphere of the average daily newspaper is within the radius of fifty miles. It is true that Catholic daily papers have succeeded in Belgium; they would succeed here also, were the population equally dense. To my knowledge, many of the daily papers throughout the country are not only controlled but are owned by Catholics. This, as a rule, you would never suspect from their news columns or comments. I take it these editors and proprietors hate to let their lights shine out even through the chinks of their bushels, lest it might react in a business way on their subscription lists and advertisement columns. A mistaken idea, I think from fifty years' experience.

A robust example of the opposite was Patrick Walsh of the Augusta *Chronicle*, who from the day he returned from the war between the States in the middle sixties, till the day of his death in 1899, was not only at the front of every good movement for his city and State, but strong in his declaration of Catholicity in a time and place of rife bigotry, with the result that his individuality was stamped upon every issue of the *Chronicle*. No citizen of Georgia more thoroughly possessed the confidence and

esteem of the citizens of the State, and this statewide appreciation and admiration culminated in the erection of a bronze statue, to his memory, in Barret Plaza, Augusta, in June, 1913. At the dedication ceremonies, all creeds vied with one another in doing honor to a man "Dear to the hearts of all Augustans," a man who never hedged on any public question, who always made known his Faith.

Milwaukee, Wis.

T. J. NEALY.

Catholic Initiative

To the Editor of AMERICA:

Recent issues of AMERICA clearly indicate that, somewhere in Catholic circles, there is a serious want of initiative. We boast of our numbers but bewail our lack of influence to obtain even a "square deal." We make a splendid showing whenever called upon to do so, though the occasion be only a dedication, a fair or some such church celebration and, until there comes a call to action in more pressing matters, all talk about the Masons, the *Menace* and Mexico can safely be ignored. Let Church authorities publicly protest and they will be supported. If they can be interviewed *ad nauseam* on the "Turkey Trot" and its derivatives, and be enthusiastically supported in their condemnations, why not on other questions of far greater importance? Occasionally we hear of one authority protesting, but he soon finds himself severely isolated by others in authority—freezing, they say, is a painless death.

In New York we are about to have a Constitutional Convention. Are Church authorities prepared to encourage beneficial and oppose dangerous legislation at that Convention? In Arizona they depended too confidently on liquor interests to defeat prohibition and now must appeal to the courts in order to have Mass celebrated legally. Of course they will succeed, but how was such a law passed without making an exception of sacred purposes? Has any concerted action on the part of the authorities ever been made for a just consideration of things Catholic? It is not a question of opposing the Administration: they act on facts presented to them and would gladly hear the facts from a Catholic standpoint if presented authoritatively. The editor of a newspaper, or the heads of some organizations, have protested and were given merely "a careful consideration" from which resulted a final "Amen"; and we again assume the attitude of "watchful waiters."

New York.

FEDERATIONIST.

Organized Catholic Artists

To the Editor of AMERICA:

Absolutely timely is the warning of Mr. William Laurel Harris, in your issue of January 2, as to the danger to the faith of Catholic art students. A quarter century's experience among artists brings to the writer's mind a long list of weaklings that have thus lost their most precious birthright. And still, an artist is either a Catholic, or without faith. The sects do not appeal to his sense of harmony or perspective.

Mr. Harris also suggests the remedy: "A club of Catholic artists is very much needed here in New York as a guide and restraining force among our students." Mr. Harris would seem to be specially ordained by nature and training to organize such a club. Though it might be well to include writers and others who are accomplishing great things in this country in the graphic arts. Go to it, Mr. Harris, and you will easily inaugurate a movement that will benefit not only those of our day but posterity.

Orange, N. J.

S. H. HORGAN.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

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"The Failure of Christianity"

A VAST deal of loose thinking and hasty writing is done just now about the "failure of Christianity." The magnitude and fierceness of the present European conflict are brought forward as incontestable proofs that the religion which Our Saviour taught is no longer vital. The pacifists and unbelievers who reason thus are not deep students of history. They talk as if this were the first great war the world has seen, and that to-day's "atrocities," real or alleged, are absolute novelties. "So Christianity, you see," they conclude with a sad shake of the head, "has broken down completely."

Yet divers nations have met in battle prior to 1914, and cruelties were actually perpetrated in war some years before last fall's campaigns began. From 1790 to 1815, for instance, Europe was overrun with hostile armies and during that period some 5,000,000 people, it is estimated, came to violent deaths. The Thirty Years' War robbed Germany of more than half its population, and as for "atrocities," the most harrowing deeds with which the modern "war correspondent" favors us are quite clement and merciful compared with those committed by the soldiers of the French Revolution. In 1797 Christianity was nearer "breaking down" than in 1915. Yet the Church, strange to say, managed to survive.

In our age the world is less warlike than formerly. Since 1450, periods of peace were never so long and numerous as during the century that closed last year. It must not be forgotten, moreover, that just as the progress of science has varied, multiplied and made more deadly the instruments of destruction, so, too, science has increased and perfected no less all kinds of organized relief. A hundred years ago could, or would, a neutral nation like ours have undertaken to support a starving people? Or was there on the battlefield anything like the modern Red Cross system, or the commissariat of to-day? Those who are now loudly bewailing the "breakdown of Christianity" are doubtless the very men who, a few

months ago, were applauding the "advanced" movement in English, French and German religious thought.

Instead of Christianity's "failure," however, the call to arms, as our readers are aware, has awakened faith in the hearts of nearly all the combatants of the present war. Moreover, it was not to the "religion of to-day," so-called, that the soldier went for strength and consolation, be it noted: rather he turned to "old-fashioned, outworn creeds" like Catholicism, Lutheranism and Calvinism.

Bats

"THE artist," says Mr. Robert Henri, who is by way of being an artist himself, "must be a seer. He must be able to read further than the face he paints. He must look deep inside, and see the soul." A most delicious example this, of how to utter truism in a solemn way. The listener is now prepared for the "mysterious soul of a child," "the fullest expression of the individual," and similar familiar echoes. Our artist, it would seem, does not believe that the conventional home is a good place for children. They should be sent to Miss Isadora Duncan. The "free lines" of this lady, very free indeed, "are one of the most hopeful manifestations of this age." The great men of our day, Whitman, Ibsen, Tolstoy, were all working toward the same ideal. All this was spoken by Mr. Robert Henri, "in the twilight of his big studio." The *mise en scène* bespeaks the artist's eye for environment. There is nothing of the bright, fresh vigor of the sunlight about his theories. They come out like bats and similar noisome things, as the twilight deepens into night.

No Escape!

NOW that the Federal Grand Jury of Missouri has indicted the publishers of the *Menace* for sending improper matter through the mails, that delectable paper and its zealous promoters will of course struggle fiercely to escape conviction. The fear has been expressed that the *Menace* Publishing Company, by dissolving as a corporation, can abate the indictment brought against it. Others are afraid that even if we succeed in keeping the *Menace* from the mails nothing can prevent it from being scattered through the country by means of express companies and common carriers. But one of our most eminent lawyers, a man to whose unwearied efforts during the past six months the cause of decency owes much, finds in the United States Penal Code no loophole of escape for our mendacious contemporary. He writes:

Under Sec. 245 of the U. S. Penal Code it is an offence for any person to deposit knowingly with any express company or common carrier, for carriage from one State to another, any obscene, lewd, lascivious or filthy book, pamphlet, picture, paper, letter, writing, print or other matter of indecent character. That statute, except that it applies to express companies and common carriers, is substantially identical with Sec. 211 of

the U. S. Penal Code. . . . That statute is found in the Act of March 4, 1909, c. 321; 35 Stat. at Large, 1138; U. S. Comp. St. Supp. 1911, p. 1664. Moreover, that statute was construed and sustained by the unanimous opinion of the United States Circuit Court of Appeals for this (the Eighth) Circuit rendered March 2, 1914, in the case of *Clark et al. v. United States*, 211 Fed. 916. Therefore, if the *Menace* be filthy in itself or in containing advertisements of a filthy book or in publishing a filthy book, and were to use an express company or any common carrier for distributing its filth from one State to another, instead of using the mails, it would come under said Section 245 of the United States Penal Code, which section is also found at page 474 of Federal Statute Annual Supplement for the year 1909.

Moreover the Courts have expressly held that a corporation can be indicted under Sec. 211 of the U. S. Penal Code. If after such indictment the corporation indicted could dissolve, then the statute would be nugatory as against a corporation. Moreover, in this particular case the indictment is not only against the *Menace* company but against certain of its officers, including its Reverend Editor. But it is clear under the Missouri Statutes that the *Menace* company could not dissolve for the purpose of escaping, even as to the company, the indictment. The only way a corporation can be dissolved under the Missouri statutes (and the *Menace* company is a Missouri corporation) is by proceedings in Court, after due notice to all concerned, including creditors and those having claims of any kind against the company; and it is clear that under the statutes the Court would not permit the dissolution where there is any claim, whether criminal or civil, which might involve a money recovery against the corporation. Under Sec. 211 of the U. S. Penal Code (which is the section under which the *Menace* company *et al.* have been indicted), should the trial result in a conviction, the penalty is a fine of not more than \$5,000 or imprisonment for not more than five years or both. Therefore, it is perfectly clear to me that there is no danger of the *Menace* company being able to escape this indictment by any attempt to dissolve.

Excellent! Now that the *Menace* has been at last indicted by a Federal Court the case should be pushed with vigor by the best legal talent obtainable. Let the foul and lying character of the *Menace* be so clearly and ruthlessly exposed that the paper will be forced to pay a heavy fine for some of its past misdeeds, and that the continuation of the weekly, as now conducted, will be made impossible.

Pecksniff on South America

IN a western city which need not be designated, a Protestant clergyman finds himself in the toils of the law. No Catholic paper, so far as is known, has commented upon the unhappy incident. Certainly, no Catholic will say that this clergyman has become a castaway, because of his *faithfulness* to the precepts of his religion.

In Philadelphia, a *Quarterly*, reeking with self-imputed righteousness, is published by the Board of Home Missions of the Methodist Episcopal Church. Turning from our own fair land, the paradise of divorce, the *Quarterly* draws a harrowing picture of domestic life in Mexico, South America and the Philippines:

We need only turn to Mexico, the South American States, and the Philippines to judge what sort of a domestic situation

Romanism produces. Infidelity and Romanism, where both are unrestrained, break up the family life.

With the exploits of the Protestant clergyman in our western city as his text, will Pecksniff kindly draw a similar conclusion? Catholics will not.

The Theater, the Press, the Devil

MISERY likes company: so does sin. Sin has it, these days: the theater, the press and the devil are locked arm in arm. They are not sober either: they are drunk, bestially drunk, with the wine of lust. Worst of all, they are proud of their orgies: they gloat over them, praise them, hold them up for imitation. The satyrs have altars and a worship, and disciples are devout, ecstatic in fact.

The stage leads in the revelry; the press, especially the "uplift" section of it, stands by to applaud and to tell people how delightfully "sweet and innocent and uplifting" harlotry is; the devil hurries the souls of our boys and girls off to hell; and—coarse, raucous, half-clad mesdames, wives and mistresses of "producers" adopt lofty airs, purse-proud through money coined from animal passions. Nothing is sacred; not even God. Sisters are pictured things of shame before the footlights; Christianity is satirized; womanly modesty is outraged, just as it was in pagan days. The theaters are thronged; the papers are enthusiastic; the devils are jumping with joy, and the State refuses to protect itself from the creature gnawing at its vitals. Some one has said that Flaubert had the soul of an angel and the appetite of a hog. There is nothing angelic in the boon companions.

And is it not wonderful, in a great city called New York, Sisters are pictured things of shame; Christianity is satirized; decency is outraged, the theaters are thronged—and yet here and there at least, a cross peeps from among the high buildings! Perhaps the Christians are at the seashore. Or are they in the theaters?

The Gored Ox

THREE is a hoary aphorism which affirms that much in one's final conclusions depends upon one's initial point of view. The same truth is restated in bucolic terms, by observing that it matters much whose ox is gored.

A cartoonist in the Chicago *Tribune* sketches the historians of 2015 in the act of compiling the story of the war. They have thumbed "England Responsible for the War: by an Eminent German Historian," "Germany Responsible for the War: by an Eminent British Historian," and similar works of unimpeachable impartiality. As to State Papers, Volume MMDCCL has long since been consulted, and replaced upon the dusty shelf.

The cartoonist's advice is good, but the "man in the street" will never take it. The situation calls for immediate judgment. He can not wait for documents as yet

unedited. Wrath films his eyes as he gazes upon his gored ox. "Prussian militarism!" exclaims John Smith. "Perfidious Albion!" cries Johann Schmidt. John and Johann rush into print. Perhaps they write to AMERICA. AMERICA must be enlightened. Johann is certain that AMERICA is subsidized by English gold. John has proof that AMERICA is edited from Berlin.

AMERICA does not publish cartoons. If it did, the first should represent John and Johann writing about the gored ox.

Are You Doing It Yourself?

"IS the doctor in?" asked the patient who was taking a treatment guaranteed to cure him of hay-fever. "No," replied the office-boy, "he has gone to the mountains to get over his annual attack of hay-fever." Profession and practice are poles apart, this disappointed patient might have muttered, and he would not be giving forth a profoundly original remark. It is to be hoped, however, that his sad experience may not set him on the road to cynicism, which believes all to be hypocrites except cynics. "Are you doing it yourself?" says the cynic in the classroom when his professor recommends highly a course in Plato and Aristotle, or wide reading in Shakespeare and Milton. "Are you doing it yourself?" thinks the cynic in the pew when the preacher points out certain paths not graced with primroses. Cynicism it is which equips every family-closet with a skeleton and loves either to catch glimpses of its bare bones beneath the finery of the Easter parade or to detect its hideous grin lurking behind the lavish smiles worn by husband and wife at their public receptions. It was a cynic who wagered to prove his skeleton-theory true in the case of the most respectable man in town, and won his wager when the respectable man decamped for parts unknown upon receiving from the cynic a forged telegram: "All is discovered," signed, "A Friend."

It is probable that the cynic himself is not living in an impenetrable and impregnable fortress. Very often his own cheap goods are on public view in the front-window, behind very transparent and very fragile glass, when, for the benefit of others, he adds an extra wrinkle to his nose and puts a sharper edge on his sneering laugh. Every reader of Newman's "Apologia" was mightily pleased when his critic was shown to be guilty of the very fault of which he had falsely accused Newman. Hypocrisy is a sad defect and perhaps all too common, but cynicism has not its cure. The cynic's lancet is not sterilized.

Much of what the cynic carps at is not real hypocrisy; in most cases it is self-deception. Advertising always takes the most roseate view of things, and a man wonders why the makers of patent medicines should ever get sick or lose their hearing or hair or ever die. How many instances of discrepancy between practice and profession are due to deception, arising from the enthusiasm of the

advertising a man deals out to himself? We have here another case of psychological falsehood. It has been argued that he who says that he understands but can not explain a certain point has a consciousness which lies to his personality. In the same way consciousness has so subtle a way of advertising to a person his own perfections and of failing to note shortcomings that the unhappy personality does not behold the yawning chasm between what it professes for others and practises for itself. This whole truth, which we have been discussing so elaborately, might be briefly stated thus: The mystery of the Man with the Iron Mask is exemplified daily in the case of many mortals, who have never scanned the features of their own souls. How can they be expected to see a mote in their soul's eye, when they can not see any eye at all? "Are you doing it yourself?" you inquire. "We don't need to," they answer. "What a funny name, Oh-hah-rah!" said a man. "And what's your own?" inquired O'Hara. "Bunghorst," was the complacent reply.

There is a school of historians which has been printing what they call the "True Lives" of various celebrities of the past. They take particular delight in brushing aside the reticence of earlier biographies. They burrow down and ferret out their subjects in their grub state, not in their freedom when they had lifted themselves on resplendent wings into light and sunshine. These cynics of history think that "dead selves" upon which men and women have arisen to higher things are the only true selves. The Sinner Magdalen, the Sinner Augustine, replace the former titles of Saint in their biographies. Long, long ago the Roman satirist proclaimed that the laugh of cynicism came easy. Cynicism never sets a mirror up for the soul to see itself; the mocking laugh blinds instead of purging the sight. While waiting for the day of General Judgment, when Infinite Justice will lift the mask of hypocrisy from the world, a little humility may prompt each to say: "Perhaps I am not doing it myself, and so I must be patient with every one else."

LITERATURE

Literature's Debt to Pius X

TO say that the literature of a period reflects its spirit and its ideals is to harp on a truism. Unconsciously, but unerringly, it reveals *la vie intime*. Given the story of an event, heart-shaking and soul-stirring, and it is interesting. Thoroughly to understand the event it is sometimes necessary to trace its influence on the literature that it inspired, or informed, whether strong prose or flower-like verse.

Nine years ago Pius X invited all men to the daily banquet of the Holy Eucharist, invited them in words as tender as those that fell of old from Our Lord's lips, of which, in truth, they were but an echo. It was a great thing Pius X did; epoch-making, consequently, certain to influence strongly a literature which truthfully repeats all, including the vagaries of Bergson, the childish philosophic theories of novelists who know no philosophy, and the skepticism of many, more sinned against than sinning. It was a great thing Pius X did: as sweet and holy, loving and trustful, as is the literature to which it has already

given birth. We can not gage it. Its greatest conquests lay in realms beyond our ken.

We know that daily heart-to-heart contact of thousands of Catholics with God Incarnate has tremendous influence on the world. Would it not be wonderful to know how much of the truth, beauty and purity of the literature, even of the non-Catholic literature, of the past decade we owe to this frequent presence of Christ in the hearts and souls of laymen who, in business, social and family life, elbow their fellows? A tremendous force is at work; tremendous must be the results; and unquestionably, in unexpected places, Catholic truth and Catholic ideals are manifesting themselves. Bird Coler fearlessly trod what Protestants considered very dangerous ground. It is fast becoming safe even for their feet. Gilbert K. Chesterton says what he thinks, and generally he thinks like a Catholic. A dearly loved Scotchman, not always Catholic-minded, published in 1908 the most beautiful of all lives of "The Maid of France." In "The Wolf of Gubbio" the gifted Mrs. Marks (Josephine Preston Peabody) gives a sympathetic study of St. Francis. Not so long ago, caricatures of the saints passed for portraits among those not of the Faith. Is not the leaven working?

Besides this influence, impossible to estimate, the Decree of 1905 has affected literature in ways more tangible. The Holy Eucharist has quickly become, to a far greater degree than before, a theme tenderly and reverently handled by our novelists, deeply loved by our poets.

Long ago Calderon won for himself the glorious title, "Poet of the Blessed Sacrament." To-day, there are many such, not less loving, if less magnificently endowed. It would be beside the point to include the recent work of priests, as they have always had the privilege of daily Communion as part of their awesome privilege of offering the Divine Sacrifice, and have ever spoken and sung rapturously from the depths of their loyal hearts. It is to the work of laymen we must look, among whom, but a few years ago, the grace was exceptional. Already the fruit is abundant and beautiful.

Loveliest of all, perhaps, are poems which, since 1905, have come from the pen of Alice Meynell, and loveliest among these, "Christ in Portugal." Who that has read it can forget the haunting line, "Lonely, unconsecrated Host"? The delicate reticence which characterizes her verse singularly adapts it to the expression of what at best can never be more than half said.

In a recent number the *Catholic World* was published a poem by Emily Hickey on Holy Communion, which many must have admired, many more have loved. Among others Katherine Tynan Hinkson has voiced the joy and gratitude of ever-faithful Ireland. "Holy Communion," she called her poem of eight stanzas which are as sweet as they are simple. It is the song of a soul at the great hour when,

Envied of angels she doth cherish
The Darling of the earth and skies,
after
She sweeps her room and makes it festal,
Throws a white cloth upon the board,
And with a bridal heart and vestal,
Awaits the coming of her Lord.

Joyce Kilmer's "Trees" had been incomplete without some praise of that which makes the beauty of our century greater than that of its predecessors: the close, close nearness and the greater dearness of the Blessed Eucharist. What he says is of a piece with all his simple, whole-hearted song:

No longer of Him be it said
He has no place to lay His head.
There is no strange and distant place
That is not gladdened by His face.

It is not easy to stop quoting, so rich is the early harvest. Beautiful are three little stanzas, of which the following is the

last, written by Mary Mannix and inspired by the words of St. Mary Magdalen of Pazzi, "O Love not Loved! O Love not known!"

O Love not loved! O Love not known,
Waiting upon that humble throne!
If men would bring their woes to Thee,
How bright and blest the world would be!
O Love not loved!

Even children have shown gratitude for their double privilege, and in a way Pius X would surely have approved. An English child, eight years of age, has written a tiny book "About the Blessed Sacrament," meant for other children. In the illustrations, which she drew, only the outlines are given; her readers are invited to finish them with their paints. Could anything be more childlike? But could anything be more fitting than a book on this greatest of mysteries from the lily hand and heart of a child?

Years ago a novelist, however devout a Catholic, had hardly written of Holy Communion as did René Bazin in "The Coming Harvest." In fact, the Holy Communion of poor, broken-hearted old Gilbert Cloquet, his "November Easter," is the climax of the story. All leads up to it, all his years of struggle through darkness, failures and many sorrows, years when he works alone, sick at heart, hungry for he knows not what. Then comes the retreat; and then the day of joy when, after years of absence, his Friend comes to his heart. Henceforth he is at peace, so nothing matters much; sorrow and poverty have lost their terrors. Bravely does he take up the burden of his old life which before had seemed insupportable. Time was when a layman had probably not written such a book; if he had, surely it would not have gained the popularity of "The Coming Harvest."

Much that we have reason to be ashamed of, much that will do harm, is to be part of our literary legacy to succeeding generations. In atonement, thanks to Pius X, we are able to sound the note of the untold beauties that will come. For Christ to rest daily in the hearts of men must mean such literature as the world has never known: and heaven over-crowded.

FLORENCE GILMORE.

REVIEWS

Catholic Moral Teaching and Its Antagonists Viewed in the Light of Principle and Contemporaneous History. By JOSEPH MAUSBACH, D.D., Professor at the University of Münster, Translated by A. M. BUCHANAN, M.A. New York: Joseph F. Wagner. \$2.50.

An excellent translation has here been made of the sixth and augmented edition of Dr. Mausbach's valuable work. The book is mainly apologetic in nature and deals with the objections against Catholic moral teaching urged by the learned world of to-day. The views of Protestant and agnostic antagonists, no less than the positive exposition of the Church's doctrines, are fully given with exceptional clearness and thoroughness. Although the opponents directly considered are German philosophers and evangelicals, yet their arguments and objections do not differ from those in our own corresponding literature. Much of this matter has likewise been sufficiently popularized to have found its way into papers, magazines and periodicals of this country. The author treats of such topics as the casuistry of the Church, the supposed deterioration of Catholicism through probabilism, the distinction between venial and mortal sin held by Protestants to be subversive of morality, their difficulties regarding commandments and counsels, law and conscience, law and freedom, the attitude of the Church toward the State and toward the individual, and similar moral issues. It is valuable for Catholics clearly to understand the point of view of their antagonism by whom Catholicism is presented as a mere formalism of law and rites without soul or spiritual freedom, where externals are said to count for everything while motive and

conscience are thought to be disregarded. In refuting such assumptions Dr. Mausbach incidentally carries the war into the enemy's country. Thus the essential doctrines of Luther have seldom been submitted to a more searching and just analysis; yet there is never any want of courtesy or consideration. So, too, in his thorough explanation of casuistry he shows that the need of this has not arisen among Protestants because their theological and ethical teaching does not in reality touch upon individual life.

A few passages in this extensive work could have been amplified with profit to the general reader. Thus an extra sentence or two concerning *Lex dubia non obligat* (p. 191) would forestall a hasty judgment. Further on in the book, however, the author is quite clear and convincing. Perhaps, too, it would have been better to explain that the reasons which gave rise to the existence of the Index also obtain in the case of bad newspapers and such like matter. They may fall under the general laws of the Index: *De libris obscenis*, and *De diariis, foliis et libellis periodicis*. The reference to "the worship of Mary," though only quoted, should have been explained, since in the general context it might mislead non-Catholic readers. There is evidently some confusion in the statement that the habit of sin is cured only by forgiveness (p. 152). What is said, moreover, regarding the requirements of faith *necessitate medi* (p. 100), limiting it to "faith in God as our Creator and Saviour," does not seem to embrace the necessary idea of God as a Rewarder of the good and consequently a Punisher of the wicked. It is not, of course, absolutely certain that more is not required, though it greatly stimulates our hope regarding the salvation of those who may actually not have attained to a wider range of explicit faith. The entire work produced by Dr. Mausbach is, without doubt, a monument of erudition and of intensely Catholic thought and feeling.

J. H.

A Set of Six. By JOSEPH CONRAD. Garden City, New York: Doubleday, Page & Co. \$1.35.

The "set" in question consists of short stories which are thus enumerated and described: "'Gaspar Ruiz,' a romantic tale; 'The Informer,' an ironic tale; 'The Brute,' an indignant tale; 'An Anarchist,' a desperate tale; 'The Duel,' a military tale; 'Il Conde,' a pathetic tale." The first, which is told in that indirect style of narrative of which the author is so fond, has for its central figure a huge South American soldier. His adventures are too extraordinary, however, to be convincing, particularly when we find him becoming a gun-carriage for a field-piece. "The Informer" is a somewhat illusive tale about nihilists; "The Brute," an admirably told story of the sea; "An Anarchist" has the victim of a penal colony for its hero; "The Duel," formerly published as "A Point of Honor," and the longest story in the book, brings back vividly the Napoleonic era, and "Il Conde," which is perhaps the most artistic tale of the six, tells us the excellent reason the Count had for leaving Naples. Readers of AMERICA who wish to expose themselves to a severe attack of the Conrad fever, now so widely raging, would do well to begin with "A Set of Six," for the tales display the author's remarkable gifts to good advantage. Born in Southern Poland in 1857, Teodor Jozef Konrad Korzenowski could not speak a word of English when he landed at Lowestoft in 1878. He has now written in his adopted language eight novels and five volumes of short stories that place him among to-day's authors of the first rank.

W. D.

Religious Development Between the Old and New Testaments. By R. H. CHARLES. New York: Henry Holt & Company. \$0.50.

Dr. Charles, Canon of Westminster, has contributed this as the eighty-eighth volume of the "Home University Library."

He is an authority on the extra-canonical Jewish literature which appeared between the close of the Old Testament canon and the opening of the New. Much philological erudition has been displayed by the learned doctor in his two recent volumes on the Apocrypha and Pseudepigrapha of the Old Testament, in other less pretentious works and in the present volume. Unfortunately, however, the gifted Canon does not keep to his philology. He puts on Protestant spectacles. Worse than that, he dips his quill into Protestant venom. The result is some unscientific dogmatism that we can not at all recommend. For instance, he throws over the decree of Trent which canonizes the books Protestants call apocryphal: Judith, Tobias, Wisdom, Ecclesiasticus, Baruch, I and II Machabees. And for what? Because of the Fathers of Trent "none came from Germany or Switzerland or from any of the northern countries, none knew Hebrew, only a few had some knowledge of Greek, and there were even some whose knowledge of Latin was of a doubtful character."

Note the reasons. There was no German at Trent; therefore the council was not ecumenical! The Fathers did not all understand Hebrew, Greek and Latin; therefore the council was not infallible. Why, there was no German among the Apostles. Did that body, on this account, fail to represent the universal Church of Christ? And as to the languages of the text and versions of the Bible, what have they to do with handing down the faith of Christ? The instruction to the teaching Church is, "Go, teach all nations." There is no record of any instruction of Christ to His teaching Church whereby their infallibility depends upon a knowledge of Hebrew, Greek and Latin. The Bishop of Augsburg, together with his theologian, Blessed Peter Canisius, a Dutchman and the Apostle of Germany, were very conspicuous at Trent. As to Latin, it was used of course at all the meetings of committees and subcommittees. To say that the Tridentine Fathers had a doubtful knowledge of Latin is equivalent to the odd bit of information that the members of the British Parliament can not understand English.

W. F. D.

Hernando De Soto. By WALTER MALONE. New York: G. P. Putnam's Sons. \$3.00.

In these days of modern page and pen when the short story and the ten-line poem hold the field, it is with a shock that we are brought face to face with an epic. Yet such is the present volume with its twenty-eight books in 592 pages with an average of thirty-two lines to the page. There are fine passages in this long poem, and some very prosaic ones too. The marvel is that considering its length, it is not more prosaic. The descriptive passages show the author at his best, but on account of his fondness for minute details his narrative parts lag at times. The same may be said for the dialogue portions and for the very same reason. *Quandoque dormitat bonus Homerus!* In the sixth book is contained the prediction of the greatness of the American nation, whose chariots

Shall speed through subterranean galleries with beds of mighty rivers overhead—

Their cars

Shall rumble like tornadoes underground.

In those days shall the traveler bid the groom
Bring forth his flying steed, as in these days
A lady for her gentle palfrey calls.

The author is not blind to the fact that the present era is not over kind to verse in any form; nor does he shrink from acknowledging that at the bar of popular opinion his attempt in epic strain will be pronounced rash. He holds that a form of literary expression that has been esteemed for over three thousand years can not be outlawed by the taste of the moment. "That which has been in favor heretofore will be in favor hereafter." If his effort will meet with the approbation of the few,

no matter what the many may say, he will be satisfied. After such a plea, surely the literary critics will not be cruel to his *magnum opus*.

G. C. T.

The Changing Drama. By ARCHIBALD HENDERSON. New York: Henry Holt & Co. \$1.50.

In this volume of 321 pages the author discusses the evolution, tendencies and destiny of the modern drama in a fashion more learned than convincing. The casual reader may not identify the Mr. Henderson as a well-known professor of the University of North Carolina; yet one may slyly suspect the professorial character of the writer after a glance through the table of contents, where terms like "cosmic solidarity," "the transvaluation of all values," "individual social consciousness" and "the biologic analogy" abound. The author soon shows himself to be an ardent worshiper of "Superman," an unabashed pragmatist and a creative evolutionist. His thesis, if summarized, would run something like this: The old ethics, *i.e.* the ethics that safeguarded wives and homes, has all been changed with the changing years; there has been a transvaluation of all values, evolution has begun in morals as in nature; even esthetics and literature have felt these dynamic upheavals, and they are particularly manifest in the drama. Therefore let drama be bold; let it imitate the new social ethics and adopt the new esthetic ideal which would achieve the regeneration of the race by keeping its attention perpetually fixed upon social evils and social tragedies, on the horrors of heredity, the stigma of degeneracy, the decadence of morals, the sad injustices and the hideous inconsistencies of the social order. Let the modern dramatist, therefore, catch up and courageously carry on the torch kindled by Tolstoi, Ibsen, Zola, Gorky, Nietzsche, Brieux, Maeterlinck and G. B. Shaw, for "Error is imperfect knowledge." "Indeed crime may be defined as the product of imperfect social knowledge."

Mr. Henderson and his school would therefore reform erring man by feeding his intellect with selected bits of unsavory information gathered chiefly from the purloins of Montmartre, London, Vienna, Berlin and New York; hence they would make the stage a dissecting-room wherein shall be exposed the corruption and ugly sores of the underworld, hoping thus to shock, frighten or cajole the nerve-racked audience into—what? Love of virtue? No! but "Pity and revolt" answers Prof. Henderson, discarding as outworn the classical "Pity and fear" of Aristotle. It is only a step, however, from "Pity and revolt" to pity for the revolting. Not all the sex-knowledge crowded into Brieux and Gorky will ever heal one moral sore if the heart be not right, and the will responsive. Such intellectual enlightenment without that strengthening of character derived from higher spiritual motives, is a poor equipment for life's battle. E. A. W.

Poetry. By ARTHUR QUILLER-COUCH. New York: E. P. Dutton & Co. \$0.50.

A dainty little volume this, in blue and gold, that captures the eye, and yet puzzles the mind. For what does the Cambridge Professor mean? Is he making game of his readers, or is this the approved fashion of literary criticism in our parlous times? At all events we have here a brochure of some sixty pages on "Poetry." For twenty-five pages the author discourses airily on the harmony of the spheres, on the macrocosm and the microcosm, on the Bible, on the twofold *logos*, on music and mathematics—and he fans the breeziness of his discourse by a fling at Professor Skeat and by administering a salutary admonition to the composer of the Holy Scriptures. Through such flights of fancy does Professor Quiller-Couch arrive at his first conclusion that the function of poetry is "to reconcile the inner harmony of man with the outer harmony of the Universe." This appears to be his ultimate definition of poetry, and in the following

pages it turns out to be exactly what Aristotle meant to say when he called poetry "imitation." Why, of course! No doubt all writers on poetry discover themselves in Aristotle. But when he remarks in conclusion that "to those who have followed his argument, poetic inspiration will be intelligible enough," then one feels some misgivings. This remark is strictly true in several senses; and one begins to think that the author of this booklet is shrewdly discerning in the way he treats his theme. This is, after all, the appropriate stuffing for a dainty little volume in blue and gold. F. M. C.

BOOKS AND AUTHORS

The *Catholic Mind* for February 8 reprints from *Studies* Father Masterson's excellent paper on "The Ethics of War," the perusal of which will enable our readers to grasp correct principles regarding this timely subject. "What Makes War Just?"—Father Woods, in this same number, gives a satisfactory answer. The issue concludes with recent utterances of the Holy Father which bear on the present conflict in Europe. The fact that more than 100,000 copies of the *Catholic Mind* have been sold and distributed since last June shows how much the Catholic reading public values this useful armory of apologetic literature.

The English Dominicans' translation of the Angelic's "Summa" (Benziger, \$2.00) goes on apace, the first part of Part II, embracing QQ.1—XLVII, having recently made its appearance. In this volume is the "Treatise on the Last End" which fills sixty-nine pages, and the "Treatise on Human Acts," which takes up the 461 pages that remain. Those who need to clarify their ideas regarding the nature, causes and effects of the human heart's passions will here find in good English abundant information.

The February *Catholic World* opens with a seasonable paper by Daniel A. Lord, S.J., on Shaw's "Androcles and the Lion." Writes the author:

Conceive the persons about whom Mr. Shaw plays his lightning and flourishes his bladder and slapstick; men and women on the brink of eternity; men and women who are sacrificing home, friends, love, fortune, all that the human heart clings to, for the sake of a principle that embraces the basic facts of time and eternity, of earth and the unfathomable beyond; men and women who are brave in the face of torture, strong in their sense of truth, heroes, martyrs, saints. . . . To see Christian martyrs, in very truth our blood brothers in the Faith, serving as comedians in a farce, strikes no reechoing chord of humor in a soul tinted ever so slightly with the creed of Christ. It is impossible to conceive of a comedy based on the execution of Mary Stuart or of Marie Antoinette. . . . Mr. Shaw was never more original than when he chose to make Christian martyrs his comedians.

Then comes Joyce Kilmer with an excellent article on "The Catholic Poets of Belgium," while Dr. James J. Walsh finds in the letters and journals of Samuel F. B. Morse deeper religious feeling and also more bigotry than in the Protestants of to-day. Helen Haines continues her story of "Women and the Socialistic State," John Daly McCarthy contributes a good sketch of "Jean Henri Fabre, a Great Catholic Scientist," and well-chosen stories and verses complete the number.

The scene of "Mrs. Martin's Man" (Macmillan, \$1.35), a novel by St. John E. Ervine, is laid in and near Belfast, Ireland. No Catholic enters, nor any bigotry. The "hero" is a hopelessly brutal, unfaithful, cowardly husband. The wife, Martha, is stoically patient and firm-willed; but even in her the author grants us no trace of noble motive, no faintest glimpse of the spiritual. The plot, such as it is, hinges on the illicit relations

which for a time existed between "Mrs. Martin's Man" and his sister-in-law. This unsatisfactory material is treated somewhat coarsely and in needless detail. The book's "jacket" announces that the story is a "picture of home life in Ireland," but such a home must be the rare exception even in the locality and class depicted. The characters are sharply defined, with minute accuracy of detail, the conversation is often very true to life, the idioms of Ulster are used effectively. With the limitations noted, the reader will agree that Mr. Ervine "writes of plain people with power."

Three valuable little books of piety have lately been published by Herder. "The Daily Life of a Religious" (\$0.45) is a second edition of ten conferences Mother Francis Raphael, O.S.D. (A. T. Drane), the gifted author of "Christian Schools and Scholars," used to give her novices. The author's practical talks on such subjects as "Work," "Recollection," "Study and Teaching," "The Office," etc., will stimulate the fervor of religious and give laymen edification. In "New Testament Stories" (\$1.00) the Rev. C. C. Martindale, who has been appointed, by the by, Mgr. Benson's biographer, has written a companion volume for his "Old Testament Stories," which were favorably noticed in AMERICA last February. The most striking words and deeds of Our Blessed Lord's life are here retold for children in graphic, simple language and the volume is beautifully illustrated with ten pictures in color. Why does Father Martindale still take proper names from the Protestant Bible? "Bypaths to the Presence of God" (\$0.45) by S. M. Benvenuta, O.S.D., is a little work superior in conception and style to most books of its kind. The author tells with literary grace how to model the common actions of every day on those of Our Lord. Sister Benvenuta must make very practical meditations.

Arthur Christopher Benson's semi-annual book, which is smaller than usual, is entitled "The Orchard Pavilion" (Putnam, \$1.00). After some good reflections on the war, he introduces three Oxford students who are passing the "Long" in the country, discussing with one another the philosophy of life. Thirty years later, when the first has become a widely read author, the second a successful lawyer and the third a zealous minister, they meet again in "The Orchard Pavilion," and each tells how his theory of life worked out in practice. It then transpired that the man whose passion was beauty, found life a disappointment, the one who made order his ideal, turned out a pessimist, but the parson, who lived, according to his lights, a life of faith, was by far the happiest of the three, and ends the book with a sermon on the text: "That which I see not, teach thou me."

There has accumulated on the reviewer's desk a quantity of pamphlets and little books which deserve to be brought to the attention of the Catholic reader and should also be placed in the church book-rack. From the Paulist Press come Dr. Duffy's "What Do the Methodists Intend to Do?" "America's Tribute to Pope Pius X," edited by Father Burke; "Methods for Life's Big Business," some cleverly developed little meditations by R. Rush Rankin, S.J.; a doctrinal paper on "Purgatory," by Henry Grey Graham, M.A.; H. P. Russell's inquiry into "The Advanced Anglican Assumption"; Father Joseph Keating's reflections on "Catholicism and Peace"; Dr. Richard F. Keeffe's defence of "The Virtue of Bigotry"; Father Hugh Pope's exposition of "The Doctrine of Indulgences," and Sir Bertram Windle's excellent review of "A Centenary of Scientific Thought." Another bundle of pamphlets which came from the *Irish Messenger*, Dublin, contained: Father Peter Finlay's admirable paper on "The Church and Anti-Clericalism" the Countess de Courson's story of "The Jesuits and Their Centenary Celebration"; a

compilation of the "Thoughts of Many Minds on the Temperance Question"; two collections of stories by Father Martin Corbett, S.J., and a teacher's recipe for promoting "The Apostleship of Prayer in Schools." Father William Doyle's very useful pamphlet on "Vocations" is in its fiftieth thousand, and large new editions are also out of Father Joseph McDonnell's devotional papers on "Frequent Communion," "Our Lady of Dolors" and "Daily Mass." The Catholic Truth Society has sent us Father Thurston's erudite pamphlet about "Excommunications and Anathemas," the Hon. A. Wilmot's account of "The Church in South Africa," and J. R. McKee's useful little manual for "The Exposition of the Blessed Sacrament" (\$0.18). Mention should here be made of Dr. Coakley's amusing satire on "The Guardians of Liberty and Roman Catholics" (Catholic Truth Society, Pittsburgh), of Father Schwager's "Woman's Misery and Woman's Aid," an appeal for the foreign missions (Mission Press, Techy, Ill., \$0.10); of "A Catechism of the Third Order of St. Francis," by Father Bernard, O.F.M. (Franciscan Herald, Tentopolis, Ill.), and "Pebbles and Brambles," a brochure of little aphorisms and counsels by the Rev. Bernard M. O'Boylan (Catholic Supply Store, Pearl St., Newark, Ohio). The price of the foregoing pamphlets is five cents each, unless otherwise stated, special rates being offered when quantities are bought. The Catholic Truth Society of 407 Bergen street, Brooklyn, can doubtless supply them all.

From the London Catholic Truth Society come three useful thirty-five-cent books entitled "The Church at Home and Abroad," "The God of Philosophy" and "The Principles of Christianity." The first, which is the opening volume of a series, is edited by the Rev. Cuthbert Lattey, S.J., who also writes a preface. Father Graham's sketch of "The Church in Scotland (1560-1913)" is followed by Lady Acton's account of "The Church in the Netherlands." The condition of "The Church in Portugal" is described by the Rev. C. Torrend, S.J., that of "The Church in South Africa" by the Hon. A. Wilmot, and Mr. A. Hilliard Atteridge's two papers on "The Missions of India" and "The Missions of China" end the book. The second of the above volumes is a new edition of Dr. Francis Aveling's excellent little work on "The God of Philosophy." The author has altered and lengthened the chapter treating of evolution. "The Principles of Christianity" is a revised edition of Rev. A. B. Sharpe's well-known book. There are some fresh pages on mysticism added.

Though Mrs. Robert Louis Stevenson informs us in her preface to "The Cruise of the Janet Nichol" (Scribner, \$1.75) that this diary was not originally intended for publication, admirers of her husband and his work will welcome the book as throwing some little additional light on the character of a favorite author, besides recording many more or less thrilling incidents that served, during a period of three or four months, to distract his mind from a fatal illness. One must not, of course, expect to find in all diaries the personal and stylistic charms that attach to the work of a Eugénie de Guerin, or the sensational revelations of a Marie Bashkirtseff; still less may we look for those qualities in a book written in the midst of unabated noise and conversation on board a rolling cargo boat. But the patient reader of Mrs. Stevenson's book, if he can bear with the recital of minute details plainly told, and even with a few disarrayed pictures, will be rewarded occasionally with presumably hitherto unpublished snatches from the wizard pen of the great Robert Louis Stevenson himself.

One need not necessarily be a tramp in order to feel interest in Harry H. Knibb's "Songs of the Outlands" (Hough-

ton, \$1.25). Not only those who have "nothing to do but go," but those too who love the old trails will find themselves carried back to the foothills by many a rollicking line. There are some strong, clear-cut pictures of hill and plain life, but the songs are hardly poetry and to the ordinary reader many will seem vulgar.—D. J. Donohoe's "Songs of the Country-Side" (Donohoe Pub. Co., Middletown, Conn., \$1.00) is a closely printed volume of one hundred and twenty pages, containing some good sonnets and lyrics. The beauty of nature, the charms of the seasons, the "Everlasting Music of the Stars," the joys and pains of love are the themes of this little volume, and it also has in it some neat descriptions of Irish scenery.—"Songs, Sonnets and Essays" (Rosary Press, New York) is a new and attractive edition of the late Rev. Dr. D. O. Crowley's verses. Patriotism and the love of home are the subjects of his lyrics. The beauty of California's mountains has not made the author forget the fair hills of Erin. "Hurrah for the Sword and the Rifle!" however, and one or two other songs, are perhaps a little too vigorous in their sentiment just at present when the dove of peace has not whereon to rest her foot. In the same volume Father Crowley's nephew, Rev. T. L. Crowley, O.P., has a number of good verses, among them some sonnets. Two appreciative little essays by the elder Father Crowley, one on the poet-priest, Father Tabb, the other on James R. Randall, author of "Maryland, My Maryland," complete the contents of the book.—"At the Gate of the Temple" (William Briggs, Toronto) is a little volume of verse by Rev. D. A. Casey, associate editor of the *Catholic Record*. The religious poems have to a certain extent the defects of their kind. The author's verses on Ireland are better.

Some recent octavo publications of the Gilbert Music Co. (Chicago) include the following: "Panis Angelicus" for two-part chorus, by César Franck (\$0.10), a dignified and pleasing piece of writing, such as one might expect from this composer; a rather operatic "Ave Maris Stella" for two voices, by A. Goring Thomas (\$0.15); an "O Salutaris" in slow movement for full chorus, by D. F. E. Auber (\$0.10); "Tantum Ergo" for four-part chorus, written by Charles Burney in an ancient melody (\$0.10); the beautiful Solesmes hymn "Salve Mater Misericordiae," harmonized by J. Lewis Browne, for choirs who may not prefer the simple air unadorned (\$0.12), and "A Song for the Pope" (\$0.20), a traditional anthem among the clergy in Ireland, the present edition being revised by J. Lewis Browne, is typically Irish in words, music and whole-hearted loyalty. Of late several collections of old and favorite songs have been published as an antidote to the too great fondness of the age for syncopated music. One such collection is "Fireside Melodies," edited from the Mission Press, S. V. D., Techny, Ill., by Frederick M. Lynk. (\$0.15.) Here are to be found songs we recognize as old friends, as also many German songs with English words, unfamiliar to the general public in this country, but for which the compiler bespeaks a kindly welcome. A nautical operetta, "The Bo'sn's Bride," has lately been issued from the press of J. Fischer & Bro. (vocal score \$1.00). The book is by Maude Elizabeth Inch and the music by W. Rhys Herbert, the well-known song writer. Both librettist and composer have collaborated before on the operettas "Silvia," "A Nautical Knot," "Bulbul." In the present work there are certain details that remind one of "Pinafore," but no doubt all nautical operettas must suffer from this inconvenience for some time to come. The book and lyrics are sufficiently good, the musical selections throughout are very effective, varied in character and always interesting, and the whole work ought to afford an evening of very good entertainment.

EDUCATION

Academic Freedom on Halstead Street

DO you like headlines, great flaming circus headlines? Here, then, is a set from the first page of the Chicago *Tribune*:

JOBLESS BATTLE POLICE; BULLETS FLY!

Women Help Slug Reserves at Hull House—Haymarket Widow and 21 Others Locked Up—Pastor Put in a Cell

Though one misses the ancient alluring alliteration, this picture-phrasing is strongly reminiscent of the circus-poster. But there is nothing of the circus about the incident itself. It is a deplorable but necessary adjunct of our latest fetish-worship, academic freedom.

How IT HAPPENED

It came about after this manner. Miss Jane Addams, Head Resident of Hull House, was attending a meeting at Powers' Theater, for the pacification of Europe. Meanwhile, the meeting at Hull House was preparing for a war on Halstead Street. Miss Addams loves, above all else, freedom of speech and its cousin, academic freedom. She is a friend of the uplift, and the frank expression of one's deepest self. Hence, a year or so ago, she welcomed to Hull House a crowd of Italian apostates who there staged an "entertainment," which was a public insult to more than six hundred thousand Catholics in Chicago. Hence, again, she could make no difficulty when J. Eads Howe, the "millionaire tramp," engaged Bowen Hall in Hull House, for a meeting of the "League of the Unemployed."

The principal speaker at this gathering was Lucy Parsons, the widow of a man who was hanged nearly thirty years ago, for complicity in the Haymarket Riot. This lady's tongue has lost none of its edge with age. According to the police, rude persons totally lacking the "social view," she exhorted a half-desperate crowd of nine hundred unemployed, "to go out, break the windows and take all the food they wanted, if they had no money to pay for it." The ignorant police took this to mean an incipient riot, and hastily sent in a call for the reserves who came up, almost too late. But Miss Sophonisba P. Breckinridge, Doctor of Philosophy, officer of Hull House, and Assistant Dean of Women at Chicago University, testifies that "she sat throughout the speech, and heard nothing of an incendiary nature." This, no doubt, is true. Miss Breckinridge was considering the matter from an academic viewpoint. It is quite impossible to visualize Miss Breckinridge in the act of "slugging a policeman," or hurling a brick through a bakery window. Not so with the literal crowd. They did exactly what the dull-witted police, none of whom, probably, read the *Survey*, suspected that they would do. In their simple and direct way, they promptly reduced Mrs. Parsons' calm, philosophic theories to practice. Mobs have very little use for sterile theory: even mobs that have sat in the shadow of Hull House.

FREEDOM AND LICENSE

Thus did academic freedom, personified by Mrs. Parsons, and tolerated by Sophonisba P. Breckinridge, Ph.D., bear a black and hasty fruit at Hull House. But what does academic freedom mean? It is a reality, but like the "social uplift" and kindred bromides, it has become a loosely-mouthed shibboleth. In a recent number of the *British Review*, Dr. John G. Vance sketches its Catholic acceptance. He reminds us, that the principles and laws which govern judgment and

reasoning, are the same whether one is a Christian or an atheist. No Catholic is withheld from them, simply by his profession of faith. Like any serious-minded student, he is free to follow, indeed, must follow, both the canons of evidence and the laws of reasoning. Only, it may be added, he must remember that, as wisdom did not begin with him, so in all probability, it will not end with him. His court of last appeal is not within, but without him. God has an intellect as well as he. As the finite mind can communicate knowledge, so can the Infinite; and has.

Now this does not mean, as the President-Emeritus of Harvard, who spends much of his valuable time in formulating senile attacks on Christianity, would have it, that the professor of chemistry, for instance, must base both lectures and laboratory problems on the Baltimore Catechism, Number 1. It does not mean that the student of biology, however closely and long his eye be glued to the microscope, can never see aught on his slide but what Holy Mother Church has put on it. It only means that he will not find a New Revelation on it. This unwarranted interference with academic freedom readily explains why Pasteur ranks so low among the scientists.

LIMITS AND ABUSES

It is, of course, quite true that, with Catholics, academic freedom is limited by the laws of propriety and prudence. Some very true things may be used, for instance, of *occulta compensatio*, and the rights of men in *extrema necessitate*, that are better left unsaid, when one's audience will certainly misunderstand or stretch a perfectly legitimate principle. Academic freedom, like freedom of speech, has limitations quite as definite as the wall around a penitentiary. To men of sense, these limitations are fairly plain: to fanatics, they do not exist. Catholic teachers do not think it wise to submit complex, abstruse questions for discussion by untrained college students, scarcely capable of comprehending the very terms of the controversy. One might as fitly give a toothless, mewling infant, a haunch of venison for his dinner. Academic freedom is further limited by the acknowledgment, quite common among Catholic students, that, should the revelation of the test-tube certainly contradict the definite revelation of an Infinite God, the experiment had better be re-examined.

But in the non-Catholic college, academic freedom, in the sense that a man is free to hold and teach whatever to his mind, without reference to any standard outside himself, is the truth, is a long-accepted rule. Occasionally, public opinion or a ruffled board of trustees may make a martyr of him, if he offends public decency, or asks the institution's financial nurses, "Gentlemen, how did you get it?" Ordinarily, however, he may teach whatever heresy he chooses, provided he does it in the name of academic freedom. Thus, for instance, if the professor of geology holds that some new folds in the earth's crust prove that Genesis is a joke, he may receive an honorary degree from a sister university. But something else in all probability will happen to him, if he tries to prove that Mr. Carnegie or Mr. Rockefeller, or some similar financial genius, is a joke. One may speak of God with academic freedom, but not of Mr. Carnegie.

DR. PERRY'S REMEDY

It is not a mere coincidence that the rise of academic freedom has marked the ebb of religion in the colleges. One need only read the serious addresses given at the Brown University celebration last October, to understand the deep concern of certain educators outside the Church, that this should be so. The speakers included men of such widely-differing views as the Episcopalian Bishop Burgess of Long

Island, Dr. Mullins of the Southern Baptist Seminary, President Sharpless of Haverford College, Dr. Thomas of Middlebury College and Bishop Perry of Rhode Island. Almost all unconsciously witnessed the fact, that their own most earnest religious workers seem powerless to deal with this deplorable condition. In comparison with the irreligion of the classroom, their scattered efforts are puerile. Addressing the Springfield Synod some days later, Dr. Perry said:

The undenominational religious tendency that prevails in most colleges has served to sweep away the foundations of creed and doctrine. Zeal for social service, even high ethical ideals, are a very inadequate substitute for religious feeling. The colleges and universities have been under a strong temptation to exploit the intellect for the suppression of faith, and they have not strongly resisted this temptation. The acquisition of facts has been made the prime aim. Religion has been relegated to the realm of the feelings. Chapel services take the place of all other church attendance. Many of these services are devoid of religion so far as the student is concerned.

Dr. Perry suggests that a weekly communion service would give the student "that atmosphere of faith and religious feeling which he most needs." The remedy seems inadequate. Religion must permeate life, not be merely added to it. And how can the academic freedom which justifies the creed that we can know nothing with certainty of God, that the soul, if it exists, is doubtfully immortal, that the idea of moral responsibility is a survival of an imperfect civilization, be met by a religious service once a week?

HALSTEAD STREET AND THE COLLEGE

What is the difference between academic freedom on Halstead Street and academic freedom in a college? This. On Halstead Street, it quickly flames into a street fight, and quietly ends in a jail. In college, the process is slower, and the result, infinitely more harmful. When you stir up an unworthy passion, you do an evil thing. Yet passion is passing. But when you saturate a young man's intellect with falsehood under the guise of truth, you make him an earnest, well-meaning menace to religion and social order for the rest of his days.

P. L. B.

SOCIOLOGY

The Open Fireplace

WITH a musical clink, the embers sank in the open fireplace. "I would have signed the lease," she said, "had the bathtub been zinc, and the plaster falling in chunks from the walls."

"Yes, I know. A fireplace means home to people like you and me, and—"

So the conversation trailed into wordless converse, as the one-time New York flat-dwellers fell to reading pictures in the dying embers, as children do. Only, they projected into them the bitterness and loss of barren years. For to many who dwell in great cities, the years are barren and bitter that bring houses, and not homes.

FORGOTTEN PLATITUDES

Home! Next to the hallowed names of Nazareth, it is the holiest word our lips can utter. Love, peace, rest, are bound in it, all that makes life worth while. It recalls a mother, whose devotion, as one views it in maturer years, betokens a love more nearly touched with divinity, than our own most white affections. We need not call it a miracle. It is simply a deeper participation in the Infinite Love. God accords it to mothers' hearts, that the world may always have one living example of love and tenderness and sacrifice, and by it understand the words of His prophet, that God's love for each of us, is even deeper, truer.

Since the days of Nazareth, the home is another sanctuary. It is desirable, it is holy. It was to a little home, filled with the pathetic makeshifts of poverty, yet made bright and cheerful by the loving toil of His Mother, that our Lord looked back with a kind of wistfulness, when He said that He had no place to lay His head. Thereby He marked the greatness of His sacrifice, the sublimity of the renunciation of His closest followers throughout the ages. To those who in His service bravely give up home and its holy affections, His gift can be nothing less than life eternal. Leaving His own who were in the world, the consolation that He offered was that after His life of toil, He was going home to His Father, to prepare a dwelling-place for them in His Father's house of many mansions.

Man's purest, noblest achievements are allied with some thought of home. Nothing that is vile or low can be associated with that holy memory. To the Catholic mind, the only guarantee of our social order is the preservation of the sanctity of the home. Beyond this: it is through the home, in large measure, that the Church transmits the message given her by Christ to the world.

DANGEROUS SUBSTITUTES

Who denies these truths? "Two and two are four," and the class nods an uninterested acquiescence. "The question of crime goes back to the home." An entire school of sociologists accepts the statement, and there the matter drops.

Yet, from another angle, this judgment on modern sociology seems unjust. Certainly, many of its followers will hold it a slander. They realize fully, as Dr. Mangold expresses it, in his recent "Problems of Child Welfare," that the largest single cause of youthful delinquency is the home, broken by vice, sickness or death. By every means at their disposal, they endeavor to rehabilitate it. They call for mothers' pensions, a minimum wage law, prohibition of child labor, probation, compensation for injured workingmen, medical inspection, and social insurance. They urge upon municipalities such means of reconstruction as playgrounds, settlement houses, with day nurseries, "little mother classes," employment bureaus, libraries, lecture courses, and moving pictures. They advocate, and in many communities have secured for school children, free text-books, free baths, free transportation and free meals. To such an extent has the mother's influence been transferred to the school, that the appointment of teachers who are mothers, is held to be a practical and urgent necessity.

A DESTRUCTIVE IDEAL

The need of these and similar agencies, maintained by the State, the good they effect, or may effect, is not the present question. Jurists and canonists note that one quality of a just law is necessity. In his "First Principles of Politics," Mr. W. S. Lilly writes, that, although there was never a time when law was more talked of, there was never a time when we had less real law. "What are commonly presented to us as laws of conduct, are mere corollaries to what are designated laws of comfort." For the present, this reflection likewise may be dismissed, as well as the danger of regulating and directing all human activities by law. What is of importance, is to inquire, "What is the ideal toward which modern sociology, consciously or not, is moving?" The answer is, that its ideal is the domination of the individual by the State, and, in the present instance, the practical substitution of State officials for parents.

TREATING SYMPTOMS

Playgrounds, settlement houses, mother-teachers, municipal cottages, probation officers: all are but substitutes for homes

and parents, and in the end, poor, weak substitutes. By common admission, the social disease we are called upon to treat, is the broken home. But we are not treating the disease; we are treating its symptoms, its evil consequences. We are dosing the fever patient for his headache. Measures of prevention and relief, which tend to break down or supplant the sense of parental responsibility, augment the original malady. In its very efforts to rehabilitate the home, that modern sociology, which never mentions God's name, takes the training of the child from the home where it belongs, and puts it into the hands of the paid social worker. Granted, that the conditions of many "homes" make the removal of the child imperative. Does that affect the seat of the disease? The "home" is quarantined, perhaps, but it remains without rehabilitation. Perhaps, in a given instance, reconstruction is impossible. That, too, may be conceded. But what remedy does modern sociology offer against the recurrence of such untoward conditions, beyond designating certain individuals for mutilation, or forbidding them to marry? This is but treating symptoms, or at best, curing migraine with a guillotine.

QUACK PRACTITIONERS

Beyond sickness, accident, death, unmerited want or disgrace, there is a deeper, a fundamental, cause responsible for thousands of broken homes. It is sin, the violation of God's law. Call sin, if you will, a maladjustment of the individual's physical and temperamental forces with environment. We need not quarrel about terms, if we agree on the reality. What are divorce, the violation of the sanctity of marriage, the act whereby one positively decrees that possible men and women shall not be, or takes life before it attains a complete physical independence, but foul moral diseases which yearly wreck more homes than all the outbursts of *Ætna* or *Vesuvius*? What remedy does sociology, unmindful of God, offer? Not one. On the contrary, more than one text-book on social pathology, written under the inspiration of modern paganism, recommends these practices, not perhaps as promiscuous but as perfectly legitimate agencies of social betterment.

Corporations have no souls. We have long insisted that our civil government need have no strictly Christian morality. Our children are trained in schools that place Christ and Confucius on the same human plane. Sociology finds that it can justify its existence by treating symptoms, excluding from the diagnosis, the very idea of sin and moral responsibility. When it has succeeded in placing all human activities, even the most sacred, under the domain of the State, and for the sanctity of the home, consecrated by the years at Nazareth, has substituted the ethics of the stock-farm, shall our human kind have approached more nearly the goal of its perfection?

THE ONLY REMEDY

Against this modern renaissance of paganism, there is but one remedy. It is the acceptance of Christ's Church. This is not rhetoric. It is the enunciation of a fact. For she alone forbids divorce. She alone insists, constantly and consistently, on the sanctity of the marriage tie. She alone consecrates the cradle of infancy, lends to the first dawning of consciousness the light of a thought of God. She alone offers her children, and not one merely, as did the mother of Samuel, but all, to the service of God. She alone never falters in her following of Christ, never compromises with sin, never sells her teaching for the things of this world. Her churches that teach Christ and Him crucified, her schools that bring Christ into the hearts of little children, made possible only by the sacrifice of the poor, bear witness to all the world,

that in Him we live and move and are. He must be the alpha and omega of every reconstructive force that is to deal with His broken images. As He alone made, so He alone can repair. Without Him we can do nothing. With Him, we can apply the only efficient remedy for our social disorders, which, as the great Leo has taught us, is found only in a return to Christian principles. PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

The Jesuit institution of higher learning at Tokyo, it is stated, has suffered from the war only indirectly, in as far as it is deprived of assistance from European sources, while it is not yet self-supporting. Fortunately three of the Fathers have been appointed to temporary Government positions, two of them teaching German literature at the Government University and another acting as professor of German and Latin at the Dai Schi Koto gakko, the "Great First High School," which is directly preparatory to the University. The daily intercourse between Japanese and Jesuit professors may help to remove many of the existing prejudices. The Japanese have in other ways likewise shown their good will. In a law suit, into which the Catholic institution was forced by exorbitant claims made upon it, the judges were throughout favorable to it, though the claimant was a Japanese, and the Jesuits foreigners, many of them from a country actually at war with Japan. There is a splendid spirit among the Japanese students and the Catholics are described as models of piety and cheerfulness.

"The annual educational statistics for England and Wales," reports the *Tablet*, "make sad reading." The Anglicans and Wesleyans, in increasing numbers, are abandoning their religious schools. "It is only when we come to the Catholic schools that we find the old flag nailed to the mast. No Catholic school has been given up, and eight new ones are there to proclaim the unconquerable faith which is the foundation on which they are built." This is a magnificent testimony to the practical faith of the Catholics in England. Few in numbers and, for the most part, not well endowed with this world's goods, they give generously to support their schools. In this, they differ from many among their Anglican brethren who argue well for the necessity of the religious schools, but shrink from the sacrifice which is the price of their maintenance. Their devotion is equalled here in America. In the Catholic popular mind, school and Church are inseparably liked. To Catholics, Dr. Gladden's proposal that this link be broken for the sake of religious peace, is almost as unwelcome as if he had asked them to renounce the Primacy of the Roman Pontiff.

"The single most important occupational interest in the United States," writes Miss Julia Lathrop, Chief of the Children's Bureau, "is that of thirteen million women who are engaged in carrying on the households of this country. What are we doing for their guidance or technical education? Girls ought to be trained in the arts of the household and in the art of properly distributing an income. But who is doing this for them?" It is just possible that Miss Lathrop expects too much from the schools. After all something must be left for the home. But here precisely is the difficulty. It is quite true that thousands of public and private school pupils who have houses and parents, have, properly speaking, no homes. The influence which makes homes is absent. What is to be done with these children? While the problem of providing for them becomes more serious year by year, Catholic educators and economists do not accept Miss Lathrop's position without reservation. This delegates too many purely domestic functions to the public school and the

State. The cure may well become worse than the evil. Miss Lathrop is undoubtedly right when she asserts that many of the schools have lost sight of the fact that the great majority of their pupils are to become ultimately homemakers, but even she does not see, apparently, that education without religion is a force which tends to make wreckers, not makers, of homes.

Writing in a recent number of *Munsey's*, Sir Gilbert Parker satirizes the modern error, popularized some years ago by the "Five-Foot Bookshelf," that mere information upon a variety of topics is education. "Information—information! it sits on the shelves of the artisan in forty volumes, issued by those altruists and philanthropists and publishers who insist on training the human mind at whatever cost—to others." Even in the elementary and grammar schools, the idea is gaining, that children's minds are trained by being stuffed, much as a sausage is stuffed, with odds and ends of minced information.

"I'm sick of information," said a schoolboy to me. "I'd like to think a bit but I haven't time. It's stuff me with things I learn to-day and forget to-morrow, and I'd like to 'drownd' myself sometime."

This boy, says Sir Gilbert, couldn't spell decently, or write an intelligible paragraph of English, and he couldn't think, because no one had ever shown him how. That he was not lacking in intelligence, is plain from the fact that he was dimly aware of some fault in the "system" of education to which he was being subjected. The boy's comments might arouse risibility, did they not strongly outline the disastrous error underlying much of what to-day is called "education."

The wars of the Continent are fairly well reflected in the pages of the *Guardian*. An English clergyman recently issued, it seems, a set of prayers, one of which, quite properly, implored God's blessing on "the humble beasts in the war." At this, Sir Dyce Duckworth arose, registering disapproval. The oration smacked, he said, of the Russian Liturgy. How this was an objection, or whether the burden of Sir Dyce's displeasure rested on another point, is not clear from the latest *Guardian* at hand. But the compiler of "the prayer for the humble beasts" was not at a loss for a defence. In his apology for "the suffering of the unhappy horses and the heroic devotion of the war-dogs," he was good enough to quote the custom of "our brethren of the Roman obedience." But he goes considerably beyond his Roman brethren, in holding that the humble beasts "offer their guileless lives for their countries, much in the same way that the Holy Innocents did for the Infant Christ (and the Church counts them as Martyrs)." One R. C. "Faithful" shares this position, more blasphemous—though not, doubtless, in intent—than merely sentimental. One views with enthusiasm the spirited encounter between Canon Bullock-Webster who holds that "manslaughter, however justified, is a recognized impediment to the priesthood," and Lawrence Phillips, who belabors the unwary Canon with quotations from those eminent Anglican divines, Suarez, St. Thomas, Ballerini-Palmieri, Icard on Benedict XIV, and Cardinal Gasparri. Next there is a hot debate, between those who honor the crucifix, and those who argue that "the primitive symbol of the empty cross" is fitter for the contemplation of "Churchmen." But our warmest admiration goes out to "Senex" who concludes a passage at arms on the claims of "Romanists" to the name "Catholic," and the contentions of a certain faction who "loudly arrogate to themselves the name Catholic, and boldly deny it to three-fourths of their fellow Churchmen." "Senex" uses his tongue with the privileges of age. This faction, he says, is "small, but noisy and insolent," "more papalist than the Pope, and whose position in the English Church forms one of the most curious and inscrutable moral problems ever presented to the mind of man." "Senex" has diagnosed the subject, accurately, almost epigrammatically. How one can be a Catholic and at the same time a Protestant is, indeed, curious.